THE UNITED CHURCH Observer

UME 15 JULY 15, 1953 NUMBER 10

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OF RELIGION

# he Church Rural anada

F. JOHNSTON
ead, N.B.

nn writers who have written the rural Church must have deep and abiding memories ir early years. To look back those years of peace and ness which surrounded the onment of the rural Church orm of sentiment which we t in. For those who have raised in "the wide open s" there is bound to be n their memories many recol- ns surrounding that little h they went to so long ago. like to indulge in arm-chair ning and point out to others things were like in those We tell about the good times ad at picnics on the Church ds under the maple trees. tell about the strawberry als when the people came far and near and tied their s in the open shed behind Church. We think of the fel- ip within the House of God how the parson frightened one into Heaven by preach- ell fire and damnation. The er meeting was "something" ose days, and the prayers ed by those present were long ervent. Squire Brown actually and sometimes snored gh the sermon; but that was se the light from the win- hurt his eyes and not from dullness of the sermon, so he Yes, indeed, the Church was place of worship and the e of social activities.

### Rural Church Today

much for those days. What t the present rural Church its people?

y youth is not so remote and memory not so impaired but I can draw some compari- between the rural Church of w years ago and the present. or a number of years we have a lot of motoring. In our els it has been our privilege desire to stray from the en path, so to speak, and visit l Churches with their near-by eteries. Not often have we nded any of their functions, from what we found in the

(*Continued on page 24*)

*Harold M. Lambert Photo*

"The Church in the Vale"

# Scotland on C. Day

## Where Do We Go Now?

GEORGE NICHOLSON, Dunoon, Scotland

Many people have thought that Britain like a cold bath is good to get into and good to get out of. We know that character goes to bits in Easy Street, but on the other hand hope deferred maketh the heart sick. For 14 years the people on this Island have kept company with dire calamity, with war and threat of war, with tempest and flood and shortage. Under the stresses imposed there were those who felt that the sturdy independence and outlook of our people was being undermined, and most were willing to acquiesce in such a view. And now suddenly through the mists of depression which have hung over our heads for so long there comes a shaft of sunlight. The lifting may have been due in some way to the brighter hopes in Korea, or to the almost—almost not quite—general neglect of ration books, or the fine summer weather. These have all contributed to the pageant of glory which have gathered round the crown on this momentous occasion. The spokesman of the nation with his witchery of words has spoken of the radiance and the brightness which shines upon us, and it is true that none who has lived in Britain this past week could have been insensitive to the burgeoning of new life and hope which is going on.

### C for Coronation and C for Canny

In Scotland we speak of the Londoners as going daft. Secretly perhaps we envy them their uninhibited enthusiasm. The English are still perhaps a little more feudal than we, but there was no lack of restraint in our small town on Coronation Day. At midday the streets were empty and silent. Every eye was glued on every TV set—notably few so far in Scotland. (The canny Scot intends to wait a few years until improvements and colour TV comes in.) In my own Church we had a 4 ft. by 3 ft. screen, and long before the programme began it was impossible to get in or out. On the Clyde we had the best weather in Britain, with a sparkling breeze giving a tang to the air.

My first job on C-Day was to visit an old lady of 86, the oldest member of our Church. She was born into the Church, which is 94 years old. I went down to present her with a bouquet and a cake on which was written "TO OUR OWN ELIZABETH NO. I." She is unmarried and has, as we say "wrought hard all her years." She still digs and plants her garden. She was much moved. "It's the first bouquet I've ever received in my life." She was a shopkeeper and belonged to the days when service counted. After a lifetime of service she has very little. She never learnt the art of profiteering. She lives a stone's throw from where she was born. She never travelled far—at least in space. But then neither did Jesus. In one day by car I covered the total furthest distance Jesus travelled in his lifetime. It all depends on how you think of travelling and where you think you are going.

### Going Places

And now we are entered into the new Elizabethan age, this question of direction becomes paramount.

"Cheshire Puss," said Alice timidly, "would you please tell me which way I ought to walk from here?"

"That depends a good deal on where you want to get to," said the cat.

"I don't much care where . . ." said Alice.

"Then it doesn't matter which way you walk," said the cat.

The central act of the Coronation is not the crowning but the anointing, and strangely enough it was this which fascinated and moved the vast unseen audience. The symbolism of the anointing involved the act of the Queen being divested of all worldly things and dedicating herself to obedience to the King of Kings. We have talked a lot about dedication, but it is one of those words which need content and concreteness. We need dedicated politicians, dedicated miners, dedicated shopkeepers, dedicated artists. We need a dedicated Church, dedicated homes, dedicated educational establishments, and dedicated picture houses, theatres and radio and T.V.

### The Festival

Edinburgh with vision and idealism decided early after the war to hold an annual Festival. It was to be part of a renaissance. Culture and art and the things of the mind were to redress the balance of the evil things of war

(*Continued on page 27*)

### Some Racial Awareness

On social reform the Presid... seems to stand firm. And just n... a comforting sense of atmosphe... quiet has settled over the city ... some items. The Supreme Co... recently handed down its decis... indicating that segregation ... restaurants and hotel din... rooms and the like can no lon... be allowed under its interpre... tion of a "forgotten" D.C. law ... 1872. The change-over which w... set for last week has happ... aroused scarcely a protest. ... bill has been presented in t... House, however, by a southe... member for cancelling the u... step, but one would predict it w... have slight hope for support. T... restaurant test rose in 1950 o... of the refusal of an otherwi... well ordered eating place to ser... some respectable Negroes—one ... the group a cultured lady of ... and another an aged minist... Yesterday they all sat in this sa... dining room, perhaps the mo... respected of the diners prese... and besides, photographers we... getting pictures for the press. ... Cabinet member has comment... that in the various fields, whe... segregation multiplies the co... the country's annual loss is hi... in billions of dollars.

# The Washington Diary

## Bishop Oxnam on Canadian Church

SAMUEL W. IRWIN

More than 300 clergy of the Washington Ministerial Union, after an address by Methodist Bishop Oxnam on the theme "Standing Ground for Prophets," in which he pointed out some of the investigative hysteria in our midst, prepared a resolution to be sent to all members of Congress indicating that the Churches meant to maintain their freedom of speech and their Christian loyalty—without investigative aid. The Bishop cited the stability of Canadian churchmen and added, "There are not a few American congregations which could do with an injection of Canadian wisdom."

Following the meeting of the Ministerial Union the entire company was received at the White House. In the President's brief address of welcome to the ministers he said he liked men to speak out, and declared his one complaint with ministers and chaplains was that they were often not "belligerent" enough for the truth.

Without doubt many of our politicians are not happy these days in Washington. Some are counting the hours to the summer vacation or to political "fence-fixing" time, though much of the session's legislation still awaits action. Some leaders in key places rankle over obstructionism in the President's own party, and some never get over pushing away for higher tariffs that keep out imports from good neighbours. Some are battling for cuts in appropriations and a lowering of taxes, while others despair over having enough to meet the needs of the Capital city's health, schools and juvenile courts. The economy shears may prove to be clipping a little closely.

# Tell Us About It

## Irish Notes

R. H. GILMOUR, Portrush, N.I.

**The New Exodus.** Young m... and women of many trades a... professions continue to lea... Ulster for all parts of the Domi... ion these days, 500 having em... grated during the last month ... two. A kindly welcome, we a... sure, awaits them in the land ... their adoption.

**An Tostal Good Will Visits.** T... lord mayors of Belfast and Dubl... have paid friendly calls on ea... other during the "Irish at Home" ... period in April. More light a... less heat is the fervent wish of a... good citizens of both sections ... Ireland.

**The Lost Sheep** of the Presb... terian fold. Recent census figur...

(*Continued on page 30*)

So interested in the new film on the screen they are not aware a photograp... is being taken are Betty and Joan Burgess, Jimmie and Mary Joe Beckel.

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# The Church in Action

*Photo by M. C. Daly*

Shirley Tyte is seen synchronizing a work print (or pattern) with three d tracks prior to the final sound recording, and matching of the original colour film.

## Visual Aids are an Effective Method of Christian Education

## isual Aids the Church

### ne in the eye is worth ee on the ear"

isual aids are not new. Of rse, the method of treatment production and methods of ern use are quite new. But if can recall thirty-five years you will remember the popu- y of the "pit-chers" on Sunday nts. In fact, at the turn of the ury, magic lantern business so good that many a student his way through college, some even went to Europe their proceeds from the sale projectors to Churches and ools. The rental of slides was business in the slide depart- t of Presbyterian Publications, the Young People's Forward ement under Dr. F. C. Steph- n, and Art Photo—now known Ryerson Film Service.

lamour began to slip from the e in the early twenties with introduction of the motion ure. Some Churches actually ght their own movie project- This was an ambitious though too practical venture, for re was no standard width of . Each manufacturer had his width. It was not until after 1 that the present 16mm ame an accepted standard.

**Educational Visuals**

Until 1940 little was heard of cational visuals, although ny training directors and relig- s educators were working in field. One of the important by-products of the war audio-visual training programme was a refinement of form and technique not envisioned before that time. Prior to 1940 material was prepared to a dry and academic pattern, years behind the technical and creative standards current in commercial production circles. In the first rush of enthusiasm over wartime training accomplishments, many extravagant statements were made. There were those who thought of audio-visuals as entirely new instruments promising untold gains. Newly won disciples overlooked the fact that the wartime use of audio-visuals was an application of special knowledge and techniques in utilization of the media. Because of this oversight, many have since fallen by the way.

At the close of the war there were two departments in the United Church producing material on the story of its work:

(a) The slide department of the Woman's Missionary Society, under Miss Jessie Murray, and

(b) The Committee on Missionary Education under Dr. K. J. Beaton.

A few years later upon the retirement of Miss Murray, the W.M.S. department was absorbed by the Committee on Missionary Education, and to this day Missionary Education slide lectures are produced by Dr. Beaton.

Following the war, a motion picture experiment was made by Rev. A. C. Moorhouse. This story of a student missionary "John Stirling" was given wide circulation, and Mr. Moorhouse was directed to develop productions in moving pictures, on the story of the United Church at work. This has been done under the Committee on Missionary Education. One of the most recent, "The King's Man," won a special award in the Canadian Film Awards. At the end of the first year this film has been shown over two thousand times in Canada and been seen by over a quarter of a million people.

The Committee on Missionary Education is a distributing as well as producing organization. Materials produced by the Broadcasting and Film Commission of the National Council of Churches, and by denominational boards is added to United Church material and is serviced through a film and slide library.

To meet the demand for film strips in the field of Christian Education an audio-visual committee under Dr. Alvin Cooper developed an audio-visual education library — AVEL for short. Avel is not a producing, but a distributing service. It includes film strips, film strips with records and some record series. For a nominal fee, based on the size of the local Church school, membership is established providing a year's service from the library. Avel membership has now reached the four hundred and fifty mark. This committee also directs co-operation in film strip production with the Broadcasting and Film Commission of the National Council of Churches, with other denominational bodies, or departments of our own Church.

A third committee — the Committee on Radio—has a producing and distributing service. It distributes radio records produced by the Broadcasting and Film Commission of the National Council of Churches, and the Upper Room Radio records. It has produced two sets of hymn records (sixty-four hymns in each set)

(*Continued on page* 18)

*Photo by A. C. Moorhouse*

The Junior Church School of Kew Beach Church, Toronto, shows its delight over the antics of Nakamia, the little African starlet in the film of the same name.

NEXT ISSUE

*The Church and Education*

THE UNITED CHURCH Observer

Published under authority of The General Council
by The United Church Publishing House
299 Queen Street W., Toronto
A. J. Wilson, B.A., D.D.,
Editor-in-Chief and Managing Editor
Wm. J. Bradshaw, Circulation and Advertising Manager
Issued Twice Each Month—The First and Fifteenth
Subscription rate $2.00 a year, payable in advance
to any address in the world
Authorized as second class mail, Post Office Dept., Ottawa
Old Series, Vol. 123—No. 17 New Series, Vol. 15, No. 10

## FREEDOM IN CANADA

This editorial is being written on Dominion Day. The building is closed, but we got in by the back door. The paper goes to press tomorrow and we must be ready.

Naturally we have been thinking of our country in the midst of an election campaign. We have heard the radio addresses from leaders of all parties. If elected the Progressive Conservatives will cut taxes by $500,000,000. The CCF will give complete medical coverage for all the citizens. The Social Credit party will restore our fifty cent dollar to its real one dollar value, and the Liberal party will give the country what it has had for the past eighteen years, only more of it.

Well there we are. We can take our choice. When listening to these, we are impressed by two considerations. One is the evident desire of each party to serve Canada, to develop her resources and provide for the welfare and happiness of her citizens.

The other is the privilege we enjoy in a free election. It seems incredible to us who have always taken this for granted, that over half the population in the world have no voice in the choice of their leaders. When that right is denied people, especially those who have been accustomed to it, a situation is created which is full of dynamite. A people can only be suppressed so long and then something happens. That something is happening in Europe today. In Czechoslovakia and East Germany, women are shouting for bread. That is a danger signal. It was the shouting of the women for bread that touched off the French Revolution. When repressed and hungry, men and women care little for their own safety. In Pilson, in Prague and East Berlin, men with their bare hands have torn up paving stones and hurled them at the great powerful Russian tanks. They have set fire to public buildings, added the torch to mines and refused to work. The whole of repressed Europe is seething with unrest and with revolt. What the people want is what we have and which we hardly appreciate. They want to run their own show. They want to choose their own leaders. They want to manage their own affairs. Our forefathers fought for these same rights. They were not received without bloodshed and sacrifice—they never have been.

Our hearts go out to those who today are struggling for the freedoms and the liberties we enjoy, and our prayers ascend on their behalf.

We have a great country. Let us keep Canada great; great in its freedoms, its possibilities, its opportunities. It can be kept great only as the people retain a faith in God and His purposes and exercise eternal vigilance.

## OUR HERITAGE FROM WESLEY

The Methodist Churches throughout the world have this year been celebrating the 250th anniversary of John Wesley, the founder of that denomination. Papers both secular and religious have paid high tribute to his work and influence. They have written of his evangelism, his emphasis on hymn singing, on his plea for conversion, and his influence on the social and moral conditions of his day and ever since.

One feature of his work which has been all too little stressed in these celebrations was his insistence on reading and on the Church's responsibility to provide good reading. Wherever Wesley established a cause he insisted on books being made available. It is out of this that "The Methodist Book Rooms" arose. In this country, The United Church Publishing House is the heir of the Methodist Book Room and will celebrate the 125th anniversary of its founding next year. It was the first publishing business in Canada, and from small beginnings has grown to be one of the greatest. All through the years it has kept the flame of Wesley's fervour for good reading burning brightly. Its influence on the religion and culture of Canada has been incalculable.

Since 1925, when the Methodist Church in Canada merged with the Presbyterian and Congregationalist Churches to form The United Church of Canada, not only has this emphasis on books and reading been maintained but the spirit of evangelism has been given new impetus. Last year, there were 33,000 conversions in the meetings and classes sponsored by the United Church. This is a slightly higher percentage than that of the Methodist Church in the United States, which is the largest and most vigorous Methodist body in the world.

The United Church has maintained the crusade for moral and social reform which was an integral part of the Wesley programme. Through its Board of Evangelism and Social Service, it has crusaded against entrenched evils, against the encroachment on good morals and behaviour by secular interests. It continues to fight the demoralizing liquor traffic, against which Wesley so rightly and vigorously protested. Through her other Boards she seeks to care for youth, to look after the aged, protect the weak, a minister to the poor.

To be sure, there have been changes sin Wesley's day in Church techniques and t programme of worship. Wesley used make his voice heard in the open air thousands; today modern invention whi the Church has appropriated makes it po sible for a minister to be heard by mu larger audiences than Wesley ever dream of. And audio visual aids have put in t hands of Church leaders an instrument incalculable value in doing the Lord's wor

The little meetings which Wesley founde have grown into large Churches. T services once informal have become form stately. This is not a development with the United Church alone. It is univers There are Methodist Churches in the Unit States where crosses, candles, gowned cler and other ritualistic accessories are qui elaborate and a bit of a shock to a visit unused to them. But this development h not robbed the Methodist Church or T United Church of Canada of the spirit Wesley. He lives today in our Church he does in all Methodist Churches by h spirit of evangelistic fervour and his conce for the redemption of all mankind.

The United Church of Canada, heir three great traditions, speaks to the mode world through a diversity of tongues, t evangelistic fervour of Wesley, the orde liness of the Presbyterians, and the indepe dence of the Congregationalists.

## MEMORIALS

Within the past few days we have receiv news items which tell of the establishme of three scholarships. One, in memory the MacKinnon brothers at Queen's The logical College, Kingston; one in Ottawa music in memory of the late Mrs. F. Milliken; and one in United College, Wi nipeg, in memory of the late Group Capta R. M. Frayne, Principal Chaplain (P R.C.A.F. These are being set up by relativ and friends to perpetuate the memory departed loved ones through an institutio or subject in which they were particular interested. On one of these the announc ment says that the memorial is being set u instead of more perishable token of love a affection.

This it seems to us is a very sensib development and might be more general followed. It is sometimes assumed that memorial scholarship takes a great deal money. But the interest on even a mode sum may mean quite a lot to a worth student who is having a hard time to mal things go financially.

We regret that we are unable to make public appeal through The United Churc Observer for memorials of this kind, b we believe they should be generous supported and the number of them great increased.

# lore Treasure Trove

## d Sea Region Discoveries

. Y. SCOTT, Montreal, Que.

me weeks ago the **New York** s carried news of further ishing discoveries in the n near the north western e of the Dead Sea where in the famous "Dead Sea ls" were found. Fuller details now come to hand in an oritative article in **Revue que** by Pere de Vaux, one of principal excavators, and some ese will be of general interest g Church people.

begin with, the genuineness e original find has been con- d by subsequent investiga- . Numerous small fragments Hebrew manuscripts were d by an official expedition in cave which the Bedouin ted out as the place from h the scrolls of Isaiah and the r scrolls had been taken. Late 951 an ancient ruin one mile n of this cave, known as bet Qumran, was excavated; copper coins scattered in it identifiable, and all of these ed to be from the period A.D. Embedded in the floor was ge pottery jar identical with ars in which the manuscripts been stored in the cave a mile . It seems most probable, that the manuscripts be- ed to a community whose e was these ruined buildings h a large cemetery adjacent), that they were hidden in the during the First Revolt of Jews against the Romans h resulted in the sack of salem in A.D. 70. The indica- s are that the community was of the Jewish sect of the nes, which Pliny tells us was blished in this region at this .

e importance of this for ents of the Bible—in addition he new light thrown on an ure period of Jewish history that we now have manu- ts of Isaiah and parts of other Testament books about a sand years older than any iously known, and these con- the substantial accuracy of traditional text from which English Bible has been trans- d.

he publicity which resulted n the original manuscript dis- ery in 1947 naturally stimu- d hopes that further finds ht be made in the vicinity, re the exceptional dryness of climate is conducive to the ervation of ancient documents ch elsewhere in Palestine ld probably have perished. ial investigators have been l put to it to keep up with the ouins, who know this desolate t of rocks and gullies and e discovered that Westerners pay good money for these ps of ancient documents. rk at Khirbet Qumran was dly begun when Bedouin dis- ered a group of caves at the bottom of an almost inaccessible gully fifteen miles to the south, the Wadi Murabba'at, and began offering for sale fragments of leather and papyrus with Hebrew, Aramaic and Greek writing on them. An official expedition traced these to their source, and found evidence that these caves had been a stronghold of the Jewish Underground in the Second Revolt of A.D. 132-135. There were only a few fragments of Biblical documents, but important documents relating to the Revolt came to light, including two letters from its famous leader, Bar Kokhba.

The archaeologists must have felt breathless when they heard, just as they had completed work at Wadi Murabba'at in February 1952, that Bedouin had found another cave with manuscripts in it near the original cave at Qumran. A third expedition was hurriedly organized, and the whole region around Qumran thoroughly combed. Twenty-five caves were found which contained pottery of the same type as that in the original cave and in the Khirbet Qumran buildings; in two of them,

(*Continued on page 28*)

# THE CROWN JEWELS of THE UNITED CHURCH of CANADA

T. E. HOLLING, Victoria, B.C.

The crown jewels of England were brought out of their vaults of security to adorn the occasion of the Crowning of Queen Elizabeth II. June 2nd has passed into history, and the Crown jewels have been returned to their resting place in the Tower of London.

Eight days later on June 10th we celebrated the Twenty-eighth Anniversary of The United Church of Canada. June 10th, 1925, was a coronation day. On that day there came into existence a new thing in the Ecclesiastical History. Two Churches in their entirety and the larger part of a third brought their treasures together and made a crown of spiritual authority—a symbol of the position and power of a triple coalition of one time separate organizations.

Into this Crown was placed the jewels of the Congregational, the Presbyterian and the Methodist Churches. The Congregationalists brought the jewels of Independency and local Church freedom which had adorned their Church from the days of the Puritan reformation.

The Presbyterians brought from Covenanting days the jewels of the Eldership, the right of the congregation to call and to keep its minister, the jewels of inspired Psalmody and an educated ministry.

The Methodists brought jewels of evangelistic fervour and social passion, as well as of Church organization that resembled those brought by their Presbyterian brethren.

These jewels may be compared to the precious stones which are set in a monarch's crown, and there are other jewels of a semi-precious character which also go to give adornment and value to the Crown of The United Church of Canada.

When one thinks of all these jewels as they first appeared in the rough, one also sees how they have been fashioned and faceted, polished and beautified at the hands of our fathers, who by doctrinal and ecclesiastical effort have given us the statement of faith which is at once the strength and the glory of our United Church.

May the crown jewels brought by these three negotiating Churches never lose their lustre, but shine with increasing splendour as our beloved Zion seeks to be faithful to her trust and to be one of the agencies of the King and Head of the Church in extending His kingdom to the uttermost parts of the earth.

On this Anniversary day there comes to my mind the glowing words of Isaiah chapter sixty-two which we may take as our own Church prayer and resolve:

FOR the United Church's sake I will not hold my peace, and for Canada's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. . . . Thou shalt be called by a new name, thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

"Glorious things of thee are spoken,
Zion, city of our God;
He whose word cannot be broken
Formed Thee for His own abode.
On the Rock of Ages founded
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayest smile at all thy foes."

# Aptitude Tests

By POLYCARP

I have always had a strange fascination for aptitude tests. I take one whenever possible, just to see what the latest questions are, and to see whether I can fool them.

"Would you rather spend an afternoon in an aquarium or in a library?"

A ha! I will say to myself, they want to see whether I am bookish. All right for them, I'll put down the aquarium, because I have spent the last five afternoons in the library and have read all the books and periodicals not locked up. That will fix them.

"Which would you rather visit, Paris or South-East Asia?"

A ha! a socialite or an adventurer. This time I'll be the social lion—Paris.

"Do you like to putter around the house?"

They won't expect the social lion to want to putter, so I'll say "yes" just to show them how broad my interests really are.

And so the questions go. The next stage in this disease of answering aptitude tests is to want to make up questions yourself which will permit you to discover potential flag-pole sitters, pearl divers, and such-like.

One of the most fascinating problems of all is to invent a battery of questions which will uncover people who have an aptitude for Christianity. How would you discover a potential Christian?

"Do you love God and your neighbours?"

No use. Everybody would put down yes.

"Do you go to Church regularly?"

Same trouble there. People are pretty satisfied with their own attendance records.

"Do you believe the Apostle's Creed?"

Now, there is a tricky question. At least there would be Yeses and Noes, and we might get some confessed Christians, but the questionnaire is meant to uncover potential Christians, those who have been inoculated against it in youth and so far haven't caught the real thing.

What can you look for? How about looking for a divine discontent, the first promptings of the Holy Spirit? "If everybody were just as decent and moral as you are, would the world be any better?"

Oh, give me the man honest enough to answer "no" to that one, and I'll soon give you back an apostle of Jesus Christ. Perhaps I should warn you about one limitation of our Christianity aptitude test. Paul of Tarsus himself would have flunked our test if he had taken it the day before he set off for Damascus.

# THE MARITIME CONFERENCE

Reported by W. E. AITKEN, Dartmouth, N.S.

The 29th Maritime Conference convened in Sackville, N.B., on Tuesday, June 9, 1953. **It was the largest attended Conference in the history of the United Church.** The attendance at all sessions **was well maintained right through** until noon Saturday. No doubt a considerable number remained for the Sunday services, which included the ordination of twelve candidates for the ministry and the commissioning of a deaconess, but many of the brethren were in their own pulpits on Sunday.

The Conference elected as President, Rev. F. E. Archibald, Ph.D., of St. John's Church, Moncton, N.B. Dr. Archibald was the first President of the Maritime Conference to be ordained since 1925.

"My presence shall go with thee" was the text for the sermon of the retiring President, Rev. H. T. Jones, D.D. It was a message of warmth and uplift. A memorial service was held during this second session for the ministers who had passed on through the Conference year. There were only three: D. M. Matheson, D.D.; L. H. Jewett; L. H. MacLean, D.D. Obituaries were read by the Assistant Secretary, and prayer was offered by the Rev. L. P. Archibald. The sacrament of the Lord's Supper brought this session to a close.

Rev. Murray Armstrong, D.D., of Sussex, N.B., brought the greetings of the United Baptist Convention of the Maritime Provinces; and Rev. D. W. Caldwell, Rural Dean of Shediac, brought greetings from the Bishop and Diocese of Fredericton. Dr. Armstrong's message was a plea for fellowship. Mr. Caldwell said: "We have taken a great beating in this generation, but let us not be discouraged."

**Visitors** Visitors to the Conference included Rev. John Leng, the Associate Secretary of the Board of Home Missions; Rev. Peter Gordon White, Editor of Sunday School Publications; Rev. E. M. B. Wheelock, Secretary of the British and Foreign Bible Society; Rev. Ross C. Eaton, D.D., Field Secretary for the Maritime Temperance Federation; Dr. Alvin J. Cooper, Associate Secretary of the Board of Christian Education; Rev. W. E. Hart of the Church of England at Bloomfield, N.B. Mrs. A. O. Lloyd of the Dominion W.A. Council addressed a meeting of women one afternoon.

The worship services with which each session was begun were conducted by younger ministers of the Conference and laymen. The main devotional addresses were delivered by the Rev. J. B. Corston, D.D., the Principal of St. Andrew's College, Saskatoon. Principal Corston took as his general theme "The Everlasting Gospel." His four addresses, in subdivision, were entitled: "Provided," "Proclaimed," "Partaken," "Perfected." Anyone with a love of the literary must have enjoyed these messages. They were filled with poetic quotations which were given with telling effect. Dr. Corston expressed his pleasure at being invited to give these addresses, and his joy at being back among his classmates and his friends of former years.

**M. and M.** The Missionary and Maintenance Committee reported that for the eleventh year the givings of the Conference had increased. The total for the year was $330,386. It said that "M. and M." should not stand for "more and more" but for "More people giving More." The allocation for the Conference for 1953 is $350,000.

The new Secretary of the Maritime Religious Education Council, Rev. A. G. Sherwood, was introduced to the Conference by the Christian Education Committee. The retiring Secretary, Mr. Whitney Dalrymple, who has become so well known throughout the Conference, was called upon and thanked for the fine work that he has done.

**Training Centre** The really new item that this Committee had to report was the founding of the Atlantic Christian Training Centre. It is modelled on other such Schools as Naramata in British Columbia. It is being set up to be operated by and to meet the needs of the Maritime and Newfoundland Conferences. The Dean is to be Rev. J. T. Stewart of Nashwaaksis, N.B. It will meet at Berwick, N.S., on August 10th and will carry on until Sept. 20th. A capable staff is associated with Mr. Stewart, and its work will be followed with keen interest.

**The "Churchman"** The Editor of the Conference paper, **The United Churchman,** came in for a share of commendation for his fine work during the year. It was noted that the subscriptions of that paper had risen to over six thousand. The Advisory Committee is out on a drive for membership this year.

**Publications** The main item of the report of Publications had to do with an announcement that at the Conference of 1954 the Every-Member Campaign for **The Observer** would be featured. Speaking to the report of the Committee, Rev. Peter Gordon White told of the needs and the opportunities awaiting the Church among the youth of this land. He stated that 80,000 United Church babies were born in 1952—a new Sunday School every day. The Conference promised its support to Mr. White and his assistants, and their loyalty to our own publications.

**Home Missions** Rev. John Leng spoke of Home Missions as a projected task of urgency and special importance. At present the other side is winning. Our task is to press the message of Christ on society. He dealt with the "urban sprawl" and the problems it posed for the downtown Churches and the new areas. He pointed out that since the last war 800,000 people, representing forty-five national groups, had come to Canada. The result is an extra call for ministers to keep the ranks filled and to meet the increasing demands. 269 ordained men are needed now. By 1956 the call will be for 1,000 full-time workers.

**Colleges** The Conference listened to "a fighting speech" by Very Rev. C. M. Nicholson, D.D., Principal of Pine Hill Divinity Hall, on behalf of the Campaign for a new Residence. He called for the support of every charge and every minister. He was ably supported by Mr. Harry Sutherland, who pointed out that it was the worst fire-trap in Halifax, and in its present condition it was impossible to keep it sanitary. He closed with the words "This job's got to be done."

Principal Nicholson pointed out that this year there have been 96 persons in training for the ministry in the Conference. Last year there were 87. Twelve we presented to the Conference f ordination, ten men and t women.

Wilena Grace Brown, Rona MacDonald Cameron, Frank Sy ney Cant, John Elmer Cotto Allan Douglas Cameron Ear Norman Russel Green, Linds George King, Arnold Henry M ton, Frances Primrose MacLella Samuel Robert MacLennan, Ro ert Walter Ridley, William Du lop Titus.

Miss Brown and Miss MacLell were ordained for the Alber Conference, and Mr. King for t Newfoundland Conference.

Rev. David Walter MacLea of the Congregational Union England and Wales, was receiv as a minister of The Unit Church of Canada, and welcom as a member of the Mariti Conference.

Under the guidance of t Committee on Protestant-Rom Catholic Relations, the Conferen voted against the sending of envoy from Canada to the Vatic "as unnecessary and disturbing the religious and political life this country." It also gave the New Brunswick Inter-Chur Committee power to approach t Government of New Brunswi "with a view to securing amendment to the School A which would make it possible f a minority group, under certa conditions, to elect its own scho board."

(*Continued on page* 26)

# MANITOBA CONFERENCE

Reported by G. HARLAND, Winnipeg

## Twelve Men Ordained

The day on which Conference opened in St. Stephen's Broadway Church, Winnipeg, was spent in Coronation celebrations, and the Conference was appropriately opened with a resolution, presented by Dr. J. L. McInnis, pledging our loyalty to Her Majesty, Queen Elizabeth II.

The Conference sessions were presided over by the President, Rev. H. A. Frame, D.D. During his term as President he won the affection and admiration of his brethren. His moving address at the opening session and the gracious manner in which he presided over the meetings but deepened the esteem in which he is held.

**Visitors** The life of the Conference is always enriched by the presence of visitors who help to keep before us the work of the whole Church. This year Dr. V. T. Mooney, the Treasurer of the United Church, was present, and Conference welcomed back to Manitoba Dr. A. E. Kerr, who is remembered not only for his distinguished pastorate in Winnipeg, but also for his radio sermons. Dr. Kerr was devotional speak this year and his addresses pr voked considerable discussion.

**Hail** Conference elected Rev. G. MacMillan of Wesl Church, Fort William, Ont., as new President.

**Farewell** Conference regrett having to say farew to Rev. Wilbur Howard who, sin the spring of 1949, has been o Christian Education Secreta Mr. Howard has served this Co ference faithfully and effective and the best wishes of the Conf ence go with him as he takes his new work in Toronto.

**Ordination** The highlight of t Conference was t ordination of twelve men to t ministry. The service was co ducted by Dr. Frame, and t sermon preached by presider elect, Rev. K. G. MacMillan.

The ordinands come from ma different backgrounds and posse a wide variety of experience. M Wilfrid Waddell, who comes fro the farm at Sperling, has be appointed as a missionary Korea. One of last year's ordi ands, Rev. Roy Schneider, w appointed to Japan.

'he Ordinands were: William kwell, Edward Bennett, Mur- Lake, Joseph Fry, Mac Watts, fred Waddell, James Bray, liam Dixon, Roland Harper, odore Fenske, Herbert Smith, x Gavrel.

**rtage of isters** Although it is encouraging to see such a well qualified group men entering the ministry, the rch is still faced with a peril- shortage of ministers. Every ussion of the task confronting Church in Western Canada ays comes back to this problem insufficient ministers. This is eriod when the Church must atly extend her work or falter ner mission. A large number of as have opened up in recent rs, particularly in new sub- an and industrial centres. The ney to extend the work of the rch can be found, but the nber of recruits for the min- y is only keeping pace with ths and retirements.

'he time has most certainly ne when we must learn to put the question of the claims of the Christian Gospel clearly and forcefully in all our Churches and Christian homes. What is the Christian Gospel, and is that Gospel true? That is the question with which we have to wrestle in our homes and Church groups. It is sometimes said that if we were to provide a greater measure of financial security for ministers or shorten the years of their training that we would attract greater numbers to the ministry. It is our firm conviction that such statements are very wide of the mark. The basic question is not the financial security of ministers, or misconceptions of the minister's task, or the length of training required, but rather the question of whether the Gospel of Christ is really relevant to the needs of people. We will not really be working at the problem of securing a sufficient number of ministers until we learn to present that Gospel as the truth about God and man and as the power of new life in all our Churches and Christian homes.

# NEWFOUNDLAND CONFERENCE

Reported by A. N. HOLMES, Fortune, Nfld.

## deavour to Decrease Home Missions Grants

**sident's llenge** Aldous Huxley observed wisely, lf knowledge is painful and prefer the pleasures of illu- n." A Church, like individuals, , and often does, follow the ne course of evasion. Such a rse, however, was not followed the Newfoundland Conference The United Church of Canada d at Wesley United Church in John's from June 4th to 9th. ote of self-criticism was heard oughout almost all the ses- ns. The President, Rev. A. S. t, who last year was given a cial assignment by Conference ct as Officer for Co-ordination Policy in the Conference area, the first to strike that note. ting at progress and achieve- nt, and affirming the basic lty of United Church people some 59 communities he had ted, he came down hard on ain weaknesses existing on ne Charges within the area— r leadership, short-term pas- te, too willing to surrender difficult environment, etc. He llenged the Presbyteries to e careful and thorough inves- tion into the life, character fitness of men appointed to rges, and urged a greater rcise in matters of discipline.

**Church** In an able address delivered to Confer- e by Very Rev. C. M. Nicholson, ., one heard undertones of the ne note for the Church at large. overlooking the progress of United Church across Canada, nevertheless left his listeners h the feeling that the Church uld not be satisfied with small ievements. A 2.2 per cent. lead in Church membership over the Churches across Canada is insignificant compared to what we should expect, and should not lead to pride and complacency. The United Church of Canada should go forward, he declared. "Advance" should be her policy always. He encouraged ministers and lay workers on small, isolated charges not to be discouraged, or think their work unimportant. We are to "sow beside all waters."

**Recruits for Ministry** That rural areas in Newfoundland are good soil for the seed of the Gospel, and fruitful ground for the recruiting of young men for the ministry of The United Church of Canada, became evident from the Conference Report on Students to College, in which it was seen that out of thirty students attending and recommended to college, by far the majority came from rural Presbyteries and rural areas, the St. John's Presbytery, including within its bounds the four-Church city of St. John's, having but one student.

**Two Year Experiment** The President, re-elected, who again is assigned the special office of Co-ordination Officer on Church Policy within the Conference, has been relieved of a Charge and will reside in St. John's. This Office is a two-year experiment initiated by a Laymen's Association. The President's report on his first itinerary may influence Conference to extend the term of office and make it permanent.

During his itinerary the President visited 59 communities and spoke to 4,500 people in isolated coves and hamlets. In co-operation with the Minister or Lay Supply on the Charge, he made 233 pastoral visits to aged and infirmed people, visited day schools and spoke to some 1,300 students, listened to complaints from Boards of the Church, advised and helped in organization, Church and community problems, as well as officiating at almost a score of special functions.

**Home Missions** Rev. J. R. Leng, M.C., on his first visit to Newfoundland received a hearty welcome from the Conference; and his address and observations were very helpful and much appreciated. The Report of the Committee on Home Missions showed that Newfoundland is still drawing heavily on the Board of Home Missions to keep its Mission Fields and Aid-Receiving Charges going, and for building grants, etc., over $80,000 is being budgetted for 1953 with a possible $50,000 to be returned as contribution to the Missionary and Maintenance Fund. It was felt that in some cases the salary

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*Photo by Nancy Edwards*

Rev. A. N. Holmes (who again pleaded for news) and Rev. Alan Barrett of the Conference Church (Wesley) get together to talk "publicity" for the Conference. They sit behind the ornate flower boxes on Wesley's front lawn.

# Manitoba Holds 2nd Conference Faith and Order

This concern to study afresh the nature of the Christian faith led a number of ministers and laymen to stay after the Manitoba Conference for the second annual Conference on **Faith and Order** which was held at United College. This annual three-day Conference has been the outcome of a long-felt desire to discuss the Faith in a Conference-wide forum. A great deal of this kind of discussion was taking place informally, over coffee or in "bull-sessions." The Conference on Faith and Order arose out of the felt need to provide some direction and discipline to this widespread concern. In 1952 plans finally bore fruit which brought Manitoba its first organized Conference on Faith and Order.

The procedure thus far has been to assign papers to selected people on topics that are considered to be of central concern. These papers are mimeographed and sent to the ministers of Conference as a basis for study in ministerial or presbytery groups. A session at the Conference is then given to each topic. This year papers were presented by Rev. D. Keating on "The Authority of Scripture," by Rev. J. M. Taylor on "The Bible and Christian Education," Professor David Owen of United College presented a paper on "Theology and Ethics," and Rev. W. J. Hogman gave one on "Baptism: A Means of Grace."

A very interesting feature of the Conference was a Sunday afternoon meeting held in St. Stephen's Broadway Church, at which Rev. C. D. Rupp gave an address on "The Music of the Church." Co-operating with him at the organ was Mr. Filmer Hubble, the organist at St. Stephen's Broadway. Mr. Rupp's address might have been called a Plea not to obstruct the great music of the Church as a means of grace.

A committee, headed by Rev. Ian Harvey, was named to plan another Conference for next year. This committee is considering the suggestion that some of the same topics be studied as will be on the agenda of the Second General Assembly of the World Council of Churches meeting next year in Evanston. Perhaps there is nothing more significant than to see the Church, in an hour of great need, wrestling with the faith which has enabled her to speak with such boldness in times past.

G. H.

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**Borden (P.E.I.) Church,** Rev. W. Burton Crowe, minister. The Explorer Group has had a perfect attendance during the 1952-53 season. Mrs. Herbert MacKenzie is the leader.

## NFLD.

(*Continued from page 7*)

grants were too high, and that greater effort should be made by these charges to increase their givings to Ministerial support. Steps were taken to bring pressure to bear on Charges that failed to carry out the **Manual** in respect to the Every Person Canvass for Ministerial support and the M. & M. Fund.

**Publications** One of the interesting sidelines on Conference this year was the excellent display of books arranged by Rev. Peter Gordon White and Mr. J. H. Pollard, which attracted much attention among visitors, as well as among members of Conference. Many ministers and laymen left Conference worse off in pocket, but, we feel sure, richer in reading matter and better equipped for carrying on Through-the-Week Activities. The Family Plan for **The United Church Observer,** as presented by Mr. White, created great enthusiasm, and the Plan was whole-heartedly approved by Conference.

**Dr. Dawe Reports** Rev. H. M. Dawe, D.D., Superintendent of Missions and Field Secretary of Christian Education, in his inimitable style, presented a most interesting and thought-provoking report, emphasizing the rapid changes he found taking place along the coast of Newfoundland, even in the most isolated communities, where old patterns of life are being rapidly superseded by new and sometimes confusing customs. He spoke of the loneliness where fishing villages with their long tradition of neighbourliness are becoming near deserted villages as more and more families move to towns and industrial areas. He noted the changes that scientific methods of catching and curing of fish are bringing to the population along the coast. He deplored the short-term pastorate so prevalent on many of the Charges in the Province with its accompanying lack of continuity in Church programmes and the training of the young. Encouraging signs are visible, he says, in the new approach to Christian Education through Youth Programmes, Youth groups, such as C.G.I.T., Vacation Bible Schools, Summer Camps, and Caravans. During August last year more than 2,000 children and young people shared in this kind of enriching experience within the Conference area.

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**Edgeley (Sask.) Church,** Rev. N. T. Quigley, minister, on a recent Sunday, before a capacity congregation, 11 persons pledged their faith in Christ and were baptized. Following this service 27 new members and seven more by letter or transfer were welcomed into the Church by the minister and members of Session.

On June 28th Anniversary services were held. This Church built in 1883 claims to be the oldest rural Church in the Conference.

*Daily News Photos*

Three men were ordained and a Deaconess designated by the Newfoundland Conference at its annual sessions. Left to right: Roland Wells, Wesleyville; Miss Frances Lodge, Amherst, N.S.; George Howse, Greenspond; John Vardy, Howley.

At a Conference Banquet held in Wesley Church, St. John's, Nfld., tribute was paid to Revs. C. R. Blount and A. Young, who this year complete fifty years in the ministry. They are shown above cutting the Anniversary Cake. Left to right: Rev. J. A. Barrett, minister of the Church, Rev. A. Young, Rev. A. S. Butt, President, Rev. C. R. Blount.

# HAMILTON CONFERENCE

**Reported by SHERIDAN BOLE, Smithville, Ont.**

## Positive and Optimistic Spirit Prevailed

The Hamilton Conference met in McMaster, University, June 3rd-5th, with the President, Rev. E. M. Aitken, D.D., presiding over the sessions. The new President is Rev. Norman Rawson of Centenary United Church, Hamilton.

It was a shortened Conference but the reports had been printed and were in the hands of the members, and under President Aitken's direction the agenda was completed.

**Extension** It was a Conference with a "growing edge." Unprecedented growth and development is taking place especially in the suburbs of our cities and along the industrialized zone of the shore of Lake Ontario, and this presents the Church with a great challenge and opportunity. We need more men; more money; more trained leadership. We need to lengthen our cords and strengthen our stakes.

**Men Needed** Far more ordained men are needed to man our charges. The Settlement Committee report listed 76 appointments, and of this number over 40 charges are being served by student supply, lay supply, or ordained supply, that is, ministers on the retired list. There are four new pastoral charges, six new Sunday Schools, with an increase of 3,793 added to the Church Rolls and 2,278 more pupils in our Sunday Schools.

**And Money** We need more money. Greater giving is imperative to meet the needs of extension work. For while t M. and M. report showed increase of over $38,000, yet t report also pointed out that "wh the amount contributed in 19 was commendable, because of t steady decline of the value of t dollar the actual standard of givi by the Church has not increas but decreased."

We need more trained lead ship. City Churches are asking secretaries, for deaconesses, a only two were set apart in t ordination service.

**Challenge Being Met** These are the pr lems attendant u growth, and each one of the ei Presbyteries shares in this grow However, the Conference had positive and optimistic spirit as proposed steps and plans where this challenge should be m Church Extension Committees at work, new Churches are be built, additions are being ma for Sunday School work, pars ages are being erected; surv are being conducted in Niag Falls, St. Catharines, Hamilt and other cities; in rural ar where the flock is thinning o efforts are being made towa amalgamations. Mr. Eldon We has completed a survey of rural area of Guelph Presbyte and similar surveys are un way in other Presbyteries. attempt is being made to conse our man power. Chaplains carrying on a ministry in H pitals and in the Hydro Proj in Niagara Falls. The M. and reported 1,651 more users of red side of the envelope, recommended the use of duplex envelope in Sunday Scho and set as its objective for 19 $527,500. The summer program of the Church, concentrated Summer Schools, includes camps, a School of Clinical Tra ing for the Clergy, in Hamilton School for Rural Clergy, in O.A.C., Guelph, July 27th-31st contribution of $72,000 of allocation of $90,000 for Training School Building Ca paign is already assured; a ca paign to finance Five Oaks is progress. Here at Five Oa Workers' Centre a full summ programme as well as a ye round one is dedicated to train leaders. The W.A. and W.M reports indicated novel ways be employed to carry the Gospel i every area of life. Thus the Chu is moving forward to cope w her problems.

**Lay Banquet** The Social Event the Conference, Laymen's Banquet, had as gu speaker this year Rev. An MacQueen of London, his subj "Defenders of the Faith." Dr. H. Cragg was re-elected Presid of the Laymen, and H. Dish Secretary. At the Theologi Union, Rev. Callum Thomp gave a paper on "Effective Prea ing in a Time of Fear." Rev. V tor Fiddes of Niagara Falls chosen as next year's lecturer. Lay Session of Conference to note of the large number of lad

(*Continued on page 26*)

# HURCHES ARE DEDICATED

l-turning Ceremony took place on a recent Sunday at Shaughnessy Heights
h, Vancouver, B.C., when the congregation was joined by all Sunday
l groups. This signalled the beginning of their new building programme.
C. M. Stewart, the minister, conducted the ceremony. Others taking part
Mr. J. M. Buchanan, who told of the beginnings 30 years ago made largely
gh the efforts of Mr. and Mrs. A. U. Wood. Mr. Wood, now Senior Elder,
d the first sod. Brigadier Sherwood Lett, first Chairman of the Building
nittee, received the ceremonial spade from Mr. Buchanan, and it passed
gh the hands of representatives of all departments before reaching Mr. Wood.

## Gilmour

**mour (Ont.) Church,** Mr.
n Wright, Lay Supply, dedi-
their new Church building
tly, the impressive service
conducted by the Rev. J. I.
Lay, D.D. Other ministers
nt were Rev. K. J. Crawford,
nora, Supervisor of St. Ola
ge; Rev. J. F. Lane, Madoc;
Duncan McTavish, Belleville,
ener, Church Extension Com-
e, Belleville Presbytery.

is was a great achievement.
Church began with a faithful
neeting in the schoolhouse.
story is one of sending out
s to tell of the endeavour, of
response with donations and
ragement, of cooking and
g sales, bazaars and suppers
on by the women, and a
ss for funds and promises
ne and labour. A plan was
ed, the foundation laid, and
nters employed, with men
ing in the evenings. The day
when the last paint brush
ut away, a bulldozer levelled
rounds, which were terraced,
ll was ready. Flowers decor-
the interior, in which new
ture, chairs, communion
and set, collection plates and
boards had been placed,
of friends. The congregation
owed the Church and loud-
ers were installed in the
nent.

v. K. J. Crawford conducted
ervice, assisted by Rev. J. F.
Mr. H. Sprackett handed
the keys and said a few
s of welcome. All regretted
bsence of the minister, whose
was seriously ill.

Shown above is the turning of the first sod for the new Christian Education Centre at Regents Park United Church, St. Vital, Man. Mayor Harry Paul is turning the sod, and associated with him is the minister of the Church, Rev. K. A. Moyer; H. G. Ingram, Chairman of the Plans and Construction Committee; and H. A. Baldner, Chairman of the Building Council. Work has already begun on the building, which it is expected will be ready by December. The cost will be $125,000.

## At Vauxhall

**Vauxhall (Alta.) Church.** For the first time in over 30 years this congregation is worshipping under its own roof. The charge, begun in 1922 under the Medicine Hat Presbytery, was transferred to Lethbridge. Rev. John Sorochan, who was interested in re-establishing United Church services there, arranged to conduct divine service once a month. Kenneth Allen, an Ontario student, preached in Vauxhall during the summer of 1950. At his departure, Rev. C. A. Warren of Taber took over a preaching service twice a month. Under his guidance a Church Board was elected and a Committee of Stewards to supplement the Ladies' Aid and the Sunday School, which had been carried on regularly.

Early in 1952 plans began to take shape for a Church building. Work was begun in 1953. Cash donations, a generous loan from the Board of Home Missions, volunteer labour worth thousands of dollars resulted in the lovely little building. Men and boys were always on hand to assist the two hired carpenters. When the outside was done, the ladies took over, varnishing and polishing the woodwork and floors.

The service of dedication took place in the spring, with Rev. R. W. K. Elliott, Supt. of Missions, officiating. Rev. J. Sorochan, now of High River, brought greetings and presented two offering plates on behalf of the Taber congregation. Rev. C. A. Warren sent greetings. In the evening, Rev. George Young, Taber, spoke on the evangelizing of youth. Sixteen members were received into fellowship. The communion service completed dedication ceremonies.

Miss W. H. Davis is the Lay Supply.

## At New London

**New London (P.E.I.) Church,** Rev. S. H. Haslam, minister, was opened and dedicated on Sunday, May 17th. Fine weather brought out about 700 to the three services. The Church, designed to hold 125, had more than 200 crowded into it, while a public address system carried the services to those outside.

The Church, which is costing about $15,000, is built in semi-chancel style. Fittings in birch wood were made locally. Rev. Donald Campbell, minister of the Presbyterian Church, was present at the afternoon service.

## At LeRoy

**LeRoy (Sask.) Church,** J. H. Kean, Lay Supply, was dedicated recently, marking the culmination of three years of planning and hard work for the Building Committee and the congregation. This beautiful sanctuary now stands dedicated to the glory of God.

The minister presented the Church to Dr. John B. Corston, Principal of St. Andrew's College, Saskatoon, for consecration. Also presented for consecration were the following: Communion Plate, placed in the Church in memory of Sgt. James John Hartle, who was killed in action August 14th, 1944; A Baptismal Font, donated to the Church by Mrs. W. Peterson; the Communion Table, placed in the Church in memory of August Peterson, by his wife and family; Offertory Plates, placed in the Church in memory of George Martin, by his wife and family; and two Pulpit Chairs, in memory of Mrs. August Peterson, by her family.

The service was conducted by the minister of the Church, and the Rev. A. M. Logie, minister of Third Avenue United Church, North Battleford, Sask., preached the sermon. The overflow congregation was accommodated in the basement of the Church with a Public Address system bringing the service to them. Special music was a feature.

Dr. Corston left a message of faith and inspiration with the congregation when he spoke at the service of Thanksgiving in the evening. Rev. A. M. Logie and J. H. Kean assisted him at this service.

Prior to the evening service a Buffet Supper was served to the congregation by the United Church Ladies' Club.

A special baptismal service was held in the Church in the afternoon.

*Photo by Doris Parsons*

The new Junior Sunday School, First Church, Corner Brook, Nfld., built of reinforced concrete, at a cost of $60,000, was dedicated May 17th. Rev. D. F. Hoddinott, the minister, conducted the service. Rev. A. S. Butt, Conference President, was the guest speaker.

# As I See It

## Her Book

ROMAN COLLAR

I buried a dearly-beloved Scottish woman lately. She had not been long in Canada; but her days ended here. Several times she had crossed the Atlantic and visited other lands.

The day of the funeral came. Cosily tucked in the arm of the woman of God was a Bible. I took it up, noted that many of its leaves were loose from much handling. I gently laid it within her arm again.

There now lies on my desk a note of thanks—a Scottish custom—from one of her daughters. Here are three brief sentences from the letter: "You noticed that **I sent her Book with her.** It had travelled quite a lot. It was always with her."

**Her** Book!

Isn't that grand? It belongs to mankind, but it was **her** book, her own priceless possession. So the daughter "sent it with her." I suppose that if the dear dead soul had been asked what she would have liked in the casket with her, the answer would have been—the Book, **my** Book! Her answer would be incited by the promises, which to her were personal, in Revelation, and which, immediately before her death, she had been studying.

"**The** Book," was, as the world knows, Sir Walter Scott's characterization—"Give me the Book." Phelp of Yale described the Bible as "the most Beautiful Book in the world." The Puritans spoke of it as "good Fare." It is the "bright Candle of the Lord," cried Robert Pollock, but there's a quality in "**her** Book," not in these, splendid as they are. "Her Book" is personal. It denotes affection. Something in that Book tied itself to the problems, happiness, strength and peace of her life. Besides, it related her to life beyond this existence, saying that when the present is done a more glorious day, an experience "grand and calm and stately as a rythmic psalm," was about to open before her wondering gaze. What a Book—**her** Book! Our Book.

**The Power of The Book**

So, no wonder her daughter wrote: "I sent the Book with her." You may say that placing it in the coffin was a sentimental action. It was, but it was more than mere sentimentalism, so bluntly battered by Carlyle; it was a feeling tribute to the power the Book had in her beloved mother's life. The Book, **her** book, was the Bread and the Water of Life to her. In death, she was not to be separated from it. While it was **the** Book and the most **Beautiful** Book in the world, more importantly, and comfortingly, it was **her** Book. She possessed it because it possessed her. Her ownership did not end with her death; even though heaven and earth passed away, the immortal words of her Redeemer would not pass away. Forever they remained for her and the host which no man can number.

The letter to me said that the Book was always **with** that woman, whose price was above rubies. I walked into a hospital room recently. On the bed of the patient, whom I had known for more than a quarter of a century, was his Bible. I could not forbear saying, that that was the first time I had ever seen a Bible in the hand of a patient. I knew his home in the Western Highlands of Scotland; what he learned there, he continued here. Hence his Bible, a comforting support in the severe and painful trial he was shortly to undergo. It was **his** Book.

**The Book's Stormy Passage**

This Book has had a stormy passage down the centuries. Diocletian and Galerius, joint emperors of Rome in A.D. 303, determined to extirpate the Christians and their Books. These latter were to be burnt. For seven years this war was waged savagely but unsuccessfully. The historians, at least, know what happened to the Wyclif and Tyndale translations of the Book. Henry VIII, the much-married monarch, ordered the Scriptures to be set up in all the English parishes, while, at the same time, Charles V of the Low countries was pronouncing the penalty of death on all who possessed Bibles. We are told that more than 50,000 people were drowned, burnt alive, or hung for this offence in Belgium and Holland. It was a brutal, murderous time. The Bible then was a dangerous thing to own. No Protestant was permitted even to breathe—it is **my** Book.

Yet the Protestant Church finally gained the ascendency because of the Book, and faithful adherence to the Lord whom it glorifies. It was the foundation of their belief, teaching, and life. America's early life was built on it, and, as Queen Victoria said, England's greatness was because of it.

It seems to me that the Church cannot fail if it remains true to the Book's teachings. Nor shall our lives be ineffective if the Book is "always with us," with us in thought and life.

And that is as it should be.

"Holy Bible, book Divine,
Precious treasure, thou art mine,
. . . . . .
"Mine to show by living faith
Man can triumph over death."

# MUSIC MAKERS

## Handel in the Strand

FREDERICK J. HORWOOD

Two centuries ago it was a common sight to see the portly figure of George Frederick Handel ambling along the Strand towards Hanover Square Rooms; and he was usually accompanied by a nondescript group of children from Brook Street, where he lived for many years. He may occasionally have met a somewhat diminutive yet quite important gentleman who walked briskly up the same street, for John Wesley was on good terms with London's musicians, including Handel.

Wesley founded the Methodist Church, which for two centuries has spread its spiritual fervour over the world. Handel founded nothing but a superficial type of hybrid opera in London; yet he spent a long life in composing, performing and directing music. He was not specially interested in John Wesley, although he himself was a devout Christian, and his character was exemplary. It was just by chance that he came to London. He is quite underrated by many people today, yet those same people turn to his music on festal occasions. Samuel Butler said Handel's music was the ground bass of all his thoughts, and as he enters that strange creation known as Erewhon, he hears Handel's familiar strains, and even quotes the excerpts from the music in his book. Beethoven said Handel was the greatest of all musicians, and he would kneel before Handel's tomb in silent reverence. Westminster Abbey accorded him a final resting place in the Poet's corner. Why is he so important, and where did he come from?

His father was a descendant from a long line of coppersmiths, but thought it better to become a surgeon than to beat copper. As an old man, he married for the second time. A new family came along. The first baby died. George was the second, and his chances for survival were slight, as one can notice by the famous painting which shows the delicate little fellow wearing a white nightie as he plays the spinet in the attic. The startled family hold the candle high that they may see the boy who should have been in bed. The father showed no little annoyance, as he hoped his son would not be interested in music. When he grew up he should be a lawyer.

The erstwhile adamant father was convinced some time later that the little boy should be trained as a musician; this was the advice of the Duke of Weissensfels, one of the father's patients, and a man whose suggestions he could not afford to ignore. The tiny lad was placed under the tuition of Frederic Zachau, a prominent organist of Halle, where the Handels lived. During the next three years Zachau taught him to play the organ, harpsichord, oboe and violin, and helped him develop his natural gift for composition. Before he was fully grown he became the organist of the Cathedral. At this time father died, and he spent the few years in completing his for education, entering the Univer as a law student in deference his father's wishes, but leav after the first year because of musical urge.

His first appointment away f home was that of violinist, l harpsichordist and conductor Keiser's opera house in Hamb A year later he was invited by Italian Count, who was a scc drel and a charlatan, to go Italy with all his expenses p This Handel refused to do. character forbade him to e into fellowship with such a p site. Not long after, however, did go to Italy, with money had earned by playing and tea ing. He had a few letters introduction, and knew a words of the language. His lasted more than three ye during which time he met of Italy's great musicians, learned much about opera. Pope had placed a ban on op in Rome. Handel easily tur from operatic writing to Chu music, not because he had sympathy with the Roman Chu but because he was anxious give expression in music to sound Christian faith. Soon he invited to become Music Ma to the Elector of Hanover in G many. This position he accep on condition that he might sp three months in London f because he had been invited b group of ubiquitous English to write an opera for them give the first performance London. So fascinated was Han by English society that he little attention and time to duties at Hanover. In fact on next leave to London, he fo to go back. In the meantime, Elector became King George England. Much ado has been m of Handel's dread of the K because of his neglect of c towards time. Handel was afraid of anyone. The fact is Handel wrote a score of piece music to be played at one of barge parties on the Thames provide the King with good mu For this gesture of goodwill, King rewarded Handel with substantial pension, which, ad to one of similar value alre granted him by the former Qu Anne, kept him free from finan worries, until he lost everyth he owned in an unsucces operatic venture. A second de in opera occurred a few y later, and he almost lost health.

Handel would never let de be permanent. He had atten St. George's Church, Hano Square, for years, and had his Bible assiduously. When unexpected caller brought the libretto for "The Messiah" was familiar with every w and at once began to compose music, doing this stupendous in twenty-three hot summer d This was followed by sev other oratorios on Old Testan

(*Continued on page 27*)

# PARENTS and TEACHERS

MARGARET G. WILSON

## andwork

**gust 2**

As August is the month for idays, use holiday places and ngs for handwork lessons. Today let each child draw his n picture of different ways we water. Some may draw a ture of a man using a hose for garden, as a fire hose, fish mming in water, a boat scene, ldren drinking from a fountain, Mention a number of ways let the children use their own gination in making a picture.

**gust 9**

Today let the children draw a ture of children on the beach, as a surprise for them let m spread paste on their beach you come along and sprinkle d from the sand-table on their ture. How this delights them.

**gust 16**

A visit to the farm could de- op into a lesson on cut-outs. ve ready many traced farm mals, and let each child choose or two to cut out and paste a coloured piece of paper.

**gust 23**

Today have ready outline pic- es of some of the zoo animals. each child select one or two colour correctly, then after ouring he might like to cut m out and remount on coloured er.

**gust 30**

f today is a fine day, take the dren outdoors and snap their ures in front of the Church. s can be done for the group or ndividual pictures. These could later be used in r Christmas work, or for next day as a special incentive for ndance. These pictures of course should mounted in some way and a ef message written on the unting if they are to be used an attendance incentive.

## eeking God and nding Him

Today the world seems full of itement, noise and restlessness. s difficult to find either a time a place where one can get etness and take time to think relax. This is not true for adults alone also for children. Now that have cars, parents are no ger confined to their own homes h their children. Infants are efully bundled and put to rest baskets that can be put on the t of the car while parents go pping, picnicking or visiting. The basket is easily carried into other homes, put on the picnic bench, or a table at a meeting.

Before babies are conscious of their environment, they become adjusted to telephones and radio, electric whippers, and noisy vacuums.

When they enter school, there they find slides, sand-boxes, rocking-horses, walking boards, toys that are incentive to action and noise. Then we wonder why children are nervous, why they can't sit quietly even during a meal. And now that so many homes have television, the children watch pictures of men shooting, horses tearing across vast territories, and all sorts of wild excitement.

They find this restlessness at home. Parents find no time in their bustle to talk with God. They find little time to read or talk to their children about God. There isn't a quiet time all day. One doesn't usually think about God when driving through city traffic, using elevators or escalators, pushing carriers through one of our big stores, or while mowing the lawn. No, there is little time in the day when one can be absolutely quiet, and there is so much need for it. There is the story of a mother with eight children who formed the habit of sitting down at the kitchen table for a few moments every morning and throwing her apron over her head in order to find the quietness that she felt was so sorely

(*Continued on page 30*)

# *In Summer Time*

If your Church has a Church or Sunday School picnic some time during the summer, then you are indeed fortunate. Some Churches have large memberships and such picnics are unwieldy and difficult to manage and supervise. In that case some Sunday Schools have departmental picnics. Other Churches neglect picnics when it is considered unwise for a Church picnic, but don't deprive the children of this summer fellowship and fun. Somehow class picnics can always be arranged.

On the Sunday following a picnic it is not a bad idea to let the children take turns and tell something about it. A visit to the zoo gives many, many interesting things to talk about, and the teacher should always be ready to add to the information or correct mistaken ideas.

A picnic on a farm is a lot of fun and has many things to interest children. So have the mountains, the seashore, or a park.

However the period should not be taken up with noisy chatter. The conversation must be controlled and directed. Tieing up with it could come a lesson on "The Creation" or on how God created things and places for our comfort and pleasure, but also to satisfy our needs.

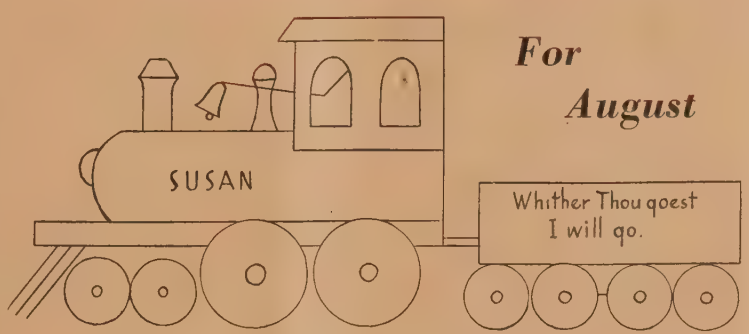
What would we ever do if God had not formed cool lakes, ponds and streams to quench our thirst and the thirst of animals, birds and plants? What would we do had God not created mountains from which we get so many trees for the building of our homes, and the ore for our gold and copper? What would we ever do had God not created great open spaces where people can raise chickens, pigs, cows, vegetables, fruits and grains?

A picnic can be fun, but it is a wonderful source of information for a Sunday School lesson.

On a picnic, children have seen things, heard things, tasted things, felt things, and all the time are having a happy experience. Unconsciously they have learned things, but the learning will be fleeting if it is not brought to the child's attention, and then the real value will never be forgotten. It will be a valuable, enriched experience through the best possible process —first-hand learning through the senses and in a time of fun and laughter.

## ATTENDANCE CHART

### *For August*




### DIRECTIONS

**Draw an engine for each child in your class. By using carbon paper, several may be done at one time. Each child would undoubtedly enjoy colouring his own engine. Each Sunday a child is present give him a car to attach to the train. On each car write a Bible verse or sentence. At the end of the month let each child take his train home. As this is the month children frequently go away on trips, a train chart would have a very definite appeal to them.**

Such verses as the following may be used:

Aug. 2. Whither Thou goest, I will go.

Aug. 9. Follow not that which is evil. Follow that which is good.

Aug. 16. Go ye into all the world.

Aug. 23. May the Lord watch between me and thee while we are absent one from the other.

Aug. 30. Return to thine own house. Show the great things God hath done for you.

## A Last Prayer

If I have helped a child, may he
Be mindful in his prayers of me;
If I have helped a man, I pray
That he may pray for me that day
When I advance with faltering feet
To show my final Balance Sheet.

*Sir Leo Page*

# New Churches and Old in Korea

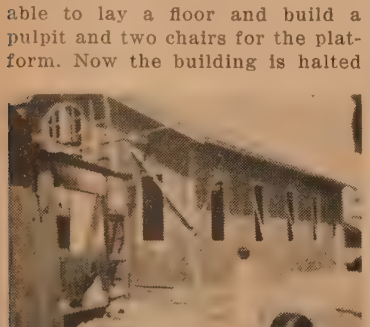
ADA SANDELL, Seoul, Korea

When the "Six Twenty-five Incident," as the Koreans call the present struggle in their country, occurred, I was a member of a Church in the Hoo Am Dong district in Seoul. The pastor was a friend of the missionaries from Hamheung and he prevailed upon me to teach an English Bible Class for the young people of the Church. I had done this for almost a year, and on Sunday morning, June 25th, 1950, I went out at 9 a.m. as usual to teach my class. It was not until I reached home again that I heard of the Incident. What happened to the missionaries is well known by this time, but what happened to the Churches is not such common knowledge.

The minister of this Church was one of the hundreds of leading Christians who was captured by the communists and nothing has been heard of him since then. Many of the congregation scattered to the south, while a few remained and carried on worship as soon as they could after General MacArthur led his men into Inchon. Since then the congregation gradually returned until there were some 200 of them back in Seoul worshipping in the old Church. Last winter, however, the Church was burned to the ground and for several months they worshipped in a borrowed building. In spite of the fact that they are having great difficulty in making a living, they began immediately to make plans for the rebuilding of their Church. They started out on faith, and their first act was to have a series of early morning prayer meetings to ask God's blessing and guidance in this venture.

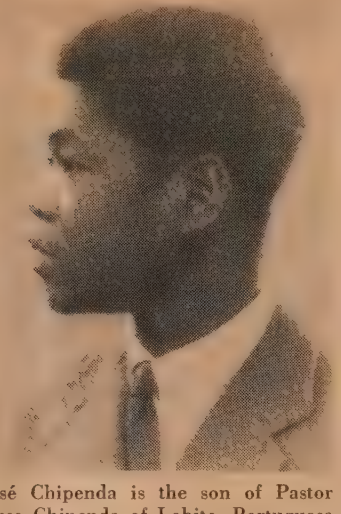
When I moved up to Seoul from Koje Island recently I went out to find the Church, and that Sunday was the day they had decided to have their worship in the frame of the new Church, as shown in the picture. The minister announced that they had used all their funds and, much as he disliked doing it, they would have to take up another collection to be able to go a little farther in their building. The collection the next Sunday amounted to the equivalent of $150, with which they have been able to lay a floor and build a pulpit and two chairs for the platform. Now the building is halted again for lack of funds. They have the window frames and door frames in, but no glass for them at present. Also the mud walls must be stuccoed before the rainy season, as they are likely to be washed away if left unfinished. But are these people discouraged? Indeed they are not! They are giving thanks to God for His leading and are looking to Him for further help. Yesterday as I worshipped with them, I was impressed with their courage and optimism. At collection time there were three thanksgiving donations presented, one from a young man whose aged mother had been ill and had now recovered; one from an older man who had been in the hospital for an operation and was now well; and the last from a mother whose young daughter had been cured of a serious illness. With this spirit of endurance and sacrifice I venture to say that Hoo Am Dong Church will make its mark on the surrounding districts.

Won't you join with me in praying that they will receive the help they need?



The new Church in the Hoo Am Dong District, Seoul.

José Liahuca, son of Pastor Paulino Ngonga of the Elende Church in Angola. This Church has a membership of 5,000, divided into different pastoral areas. José Liahuca is preparing to take a medical course in the University of Lisbon which will enable him to practice medicine among his people in Angola. He is a consecrated young man and realizes the need of service for his fellow Africans. The course in medicine in Lisbon will occupy ten years of his life. He is resident in the Evangelical Seminary in Lisbon.



José Chipenda is the son of Pastor Jesse Chipenda of Lobito, Portuguese West Africa. He is in the Theological Seminary in Lisbon taking a full course in Theology and advanced Portuguese studies. On completion of his course he will return to Angola as one of the pastors. The Theological Seminary in Lisbon is supported by Presbyterian Churches of the U.S.A. and Brazil, with interest shown by the Presbyterian Churches of Portugal. In future there will be more and more such students going from Angola to Portugal.

**There are eight African students resident in the Lisbon Seminary from Angola, some of whom are taking Theology, others having Normal training, and one other having in view a medical course. This indicates the great advance which is taking place in Angola and illustrates the influence which missionary work has had on the Africans.**

# *An African Pentecost*

JAMES D. ORMISTON

By African count over four thousand people gathered under the "Prayer Tree" in Camundongo station this Sunday past (May 24) to hear again the challenge of Peter, "It shall come to pass, that whosoever shall call on the name of the Lord shall be saved," Acts 2: 21. A modern day African Peter, white-haired, veteran of many conquests of the Cross, sounded anew the call to repentance.

Thirty-six were baptized that day on profession of faith. One hundred and fifty-two others were enrolled in the classes for Church membership in the pastoral centres. Mothers with the little ones at their heels and the inevitable tiny bundle bobbing on their backs came to be received. Two old grandfathers, wrinkled like prunes, followed. Young strong lads in their early twenties came confidently forward to receive the symbols of the blessing of the Father, Son and Holy Spirit; and to enter upon the **"omuenyo"** the **Way of Life** in Christ. The Good News about God is still changing the minds and hearts of the sons of men.

Some walked for four days to attend the week of special Pentecost services. Others rode bicycles for a hundred miles or more. One pastor arrived, having covered such a distance, a bundle of blankets and food tied to the carrier behind, and his young son sitting proudly on the handle-bars in front. Everyone camped outdoors in the specially built grass huts. No fear of rain now until October. The moon by night and the sun by day flood our world with cleansing light. The Southern Cross and the Big Dipper help us western Canadians keep directions straight. It is a time for conference, planning, sharing in the grace of fellowship in Jesus' name. It's the most wonderful thing in the African's life; and when we stop to think about it, in ours too.

# Five Receive Coronation Meda

J. C. M.

At a simple ceremony, held Government House, Port of Sp Trinidad, Coronation Silver J als were presented to a numbe citizens, including five member our Mission staff—Miss M. G Beattie, Miss E. Irene Thomp Miss Margaret A. Scrimgeour, J. C. MacDonald, D.D., and H. F. Swann. Mr. Willard Grant, a grandson of one of pioneer missionaries, also rece the medal. At a function held the Legislative Chamber, addre of loyalty were handed to Excellency for transmission to Majesty. One of those was f the Federation of Evangel Churches, and another from Pentecostal Assemblies of Can

**A Coronation Service**

In an effort to emphasize essentially religious nature of Coronation of Queen Elizabeth the Anglicans and the Churchmen of Trinidad held united service at the Grandst in Port of Spain on May 31st. Bishop of Trinidad presided at service, which had been caref planned by a representative c mittee. A united choir led in singing, the Police Band acc panying. A modified form of E song was used. One of our missionaries, Dr. J. C. MacDon who is now President of the eration of Evangelical Churc gave the address, there being 5,000 persons in attendance. venture proved the possibilitie a united witness in this land united service was held in the air in San Fernando, at wh Rev. J. W. E. Newbery presi the minister of the Metho Church giving the address. several of our Churches fit reference was made to the onation.

## Received in Angola

**Rev. Harold Steed** and his f ily arriving in Chissamba, a furlough, were received by a g gathering at the Mission, school children and adults, m of whom had come in for the tecost meetings. At the Lad House, where the family is to until their own home is re representatives of all departm of the Church came to tea an welcome the Steeds. This was first time such a representa group had been gathered toget

The pastors were all ther deacon and a deaconess, an man dressed in a cloth s people who served but held office, a teacher, a nurse from hospital, a leader of the b groups, a leader of the g group, a children's leader, a and his wife representing Ch tian families, a Christian Ch two students representing the and girls of the mission sch the leaders of Mr. Steed's worki who had stood by him through first term, and the pastors' wi

# piritual reatness

Should you ask me, What is first thing in religion," said ustine, "I should reply, The , second, and third thing ein is humility."

here are points at which the stian religion cuts directly ss our accepted standards. In society, the word "great" is t often limited to the man in n who has amassed a large une, or who has been elected he highest office.

piritual greatness is not often our thoughts, nor are we ediately intrigued with the ght of its distinguishing mark, nility. Indeed, and sadly, ility is a somewhat unfamiliar ıe, even in Church life.

s with so much of Christ's hing, his counsel and humility present-day people sadly out tep with him, perhaps out of pathy with him.

here is a saying among the ps, Let the tares and wheat ; they show which of the two has blessed. The ears that has blessed bow their heads acknowledge every grain, so this bit of folk wisdom, and more fruitful they are the r their heads are bowed. The s which are sent as a curse lift heir heads erect, high above wheat, but they are only fruit- f evil.

et it be admitted that we find fficult to be humble. In this rd we are all apt to "get in other's way," for we do not rience humility very often in associates, and we do not show ility in the presence of others. yness or embarrassment, the tion of many, is not to be ght of as Christian humility. ewise, the phrase, "I was iliated!" does not employ the l with Christian connotation. ts religious context, humility virtue not a misfortune. Many today can no more see humil- as a virtue than they can see stars from amid the bright lights of Main Street. Our garish ways of living out-glare the less obstrusive virtues.

"As the lark that soars the highest builds her nest the lowest; as the nightingale that sings so sweetly sings in the shade when all things rest; as the branches that are most laden with fruit bend lowest; as the ship most laden sinks deepest in the water; so the holiest Christians are the humblest."

To close with another thought from Augustine: "Do you wish to be great? Then begin by being little. Do you desire to construct a vast and lofty fabric? Think first about the foundations of humility. The higher your structure is to be, the deeper must be its foundations."

## As Friend to Friend

It is possible to express Christian love in very simple ways. Kagawa, the famous Japanese Christian, came to this side of the Pacific to lecture to a huge audience some years ago. Many important dignitaries escorted him to the great auditorium. In the washroom each man crumpled up his paper towel after use and tossed it in the general direction of the waste-basket.

When the platform procession lined up outside, the honoured guest was missing.

The man who was to address thousands had remembered an unknown janitor. Kagawa was picking up paper towels from the washroom floor and depositing them carefully in the receptacle.

"This is my commandment," said Jesus, "That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another." (John 15: 12-17.)

## Prayer

*ETERNAL FATHER, what voice is like Thine? We rejoice in the infinite hope of Thy word, promising to us in the time of deepest arkness the coming of light; and in times of dire depression the assurnce of Thy presence and Thy glory, which shall eventually fill all the rth and redeem all relationships of men.*

*We pray Thy forbearance for our neglect of Thy Word, spoken nd revealed through Thy Son, our Lord. Help us to realize that our ilure to regard as practical His teachings is responsible for the present istressing conditions, economic and social, which we so much deplore. lake us to see that this indifferent sort of discipleship as surely wounds e heart of our Saviour as the nails and spear thrust of the soldiers at alvary wounded his sensitive body. Call us, by Thine infinite mercies, a truer love for Thee; a deeper devotion to Thy cause, a more loyal pport of Thy Church; a purity of life and purpose that shall speak ore eloquently than words of the genuineness of our faith in Thee. men.*

*—E. M. Fossett.*

# DEVOTIONS

*Courtesy Cathedral Films*

## Kneel Down

In a Church at Copenhagen stands the famous statue by Thorwaldsen, picturing in marble the world's Saviour in the very act of extending the invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

A great scholar came from afar to see this statue and surveyed it critically. What he saw did not seem to satisfy him.

A little child, noticing his disappointed face, made bold to address him. "You must go close to it, sir. You must kneel down and look up into his face."

The stranger followed the advice of the child and kneeling there was rewarded by a view of the sculptured face of the Christ so melting in tenderness that it greatly touched his heart.

Ah, how impossible it is to come to Christ with pride and the spirit of haughtiness!

*—Edgar DeWitt Jones.*

## Who is Greatest?

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. (Matthew 18: 1-4)

## Biblical Teaching

A distinctive feature of Biblical religion is its teaching about pride and its converse, humility; this is unparalleled in other religions and ethical systems.

According to the Bible (and to the classical Christian moral teaching) pride is the very root and essence of sin. Sinfulness consists essentially in the rebellious pride which attributes to self the honour and glory that are due to God.

Pride was the sin of Adam, and throughout the Old Testament the condemnation of the proud and commendation of the lowly form a remarkable anticipation of the revelation in Christ.

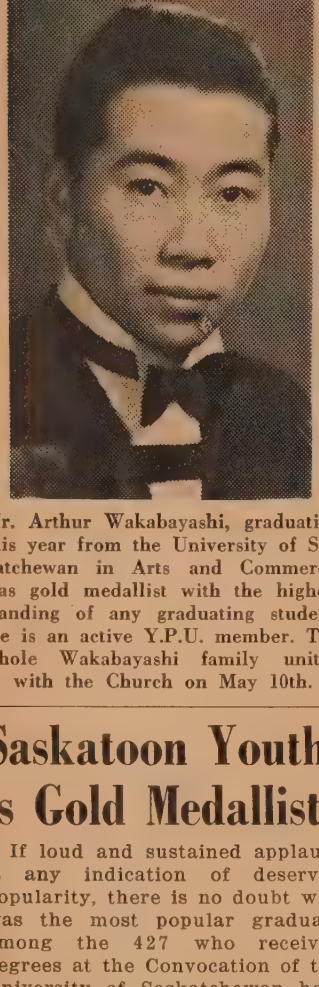
Boasting, and the pride which trusts in one's self or in any human prince or army, are constantly contrasted with the true humility which trusts in God alone. The proper attitude for man in the presence of the Lord is self-abasement and trustfulness.

Jesus washing his disciples' feet was the perfect symbol of his life of lowliness. It was indeed even more by his life and deeds than by his words that he introduced a new virtue—Christian humility —into the world.

*—Alan Richardson.*

Peter Gordon White

# PEOPLE



Mr. Arthur Wakabayashi, graduating this year from the University of Saskatchewan in Arts and Commerce, was gold medallist with the highest standing of any graduating student. He is an active Y.P.U. member. The whole Wakabayashi family united with the Church on May 10th.

Ross Thompson, son of Mr. and Mrs. R. M. Thompson, New Glasgow, a member of Tuxis Group, Trinity Church, was one of fifty Canadian youth attending the Coronation under the auspices of the Commonwealth Youth Movement. Ross was one of six in the group representing Tuxis.

## Saskatoon Youth is Gold Medallist

If loud and sustained applause is any indication of deserved popularity, there is no doubt who was the most popular graduate among the 427 who received degrees at the Convocation of the University of Saskatchewan held on Friday, May 8th. That person was Arthur Wakabayashi, 20-year-old son of Mr. and Mrs. T. Wakabayashi of Saskatoon, who received the bachelor of commerce degree and the bachelor of arts degree, both with great distinction and in addition was gold medallist, making the highest standing of any student graduating this year.

Arthur was born in Regina. His family moved to Saskatoon when he was one year old. Arthur took his public and High School studies in Saskatoon and enrolled at the University of Saskatchewan in 1949, having been awarded a university entrance scholarship. At the end of his freshmen university year he was awarded the first year arts and science scholarship. He took part in many extra-curricular activities as a student. In 1951-52 he was co-editor of the University year book, "The Greystone." He was elected to the presidency of the college of commerce for the past year and also to the executive of the Student's Representative Council. He took part as well in inter-college athletics on commerce teams and worked for two years on the student newspaper, "The Sheaf." He served the last three years as a member of the R.C.A.F. reserve university squadron and was commissioned as a pilot officer in the accounts branch in 1952. He will shortly be transferred to the reserve with the rank of flying officer.

Readers of **The Observer** will be interested to know that Arthur is a very active United Churchman. He is a member of the Executive of the Young People's Union of Grace Church, Saskatoon, where he and the other members of his family have been constant attenders and participants in Church work. He has a younger sister, Ruby, who is President of her C.G.I.T. group, and a younger brother, George.

It seems of more than passing interest that an event for which the Wakabayashi family had long planned, namely the coming of a day when the whole family should be baptized and unite with the Church on profession of faith, should take place on the first Sunday following Convocation, May 10th. This was a most significant occasion and ceremony not only for this youth who had won such high honours but also for his family and the larger family of Grace United Church. R.C.C.

## Anniversary

**Rev. and Mrs. William Benjamin Tucker,** 195 Glendonwynne Road, West Toronto, celebrated their sixtieth wedding anniversary on June 28th. They have many friends and acquaintances in Toronto and in Eastern Ontario, where they served in the Bay of Quinte Conference of the former Methodist Church. Before retiring to Toronto thirty years ago, Mr. Tucker held pastorates at Brighton, Whitby, Madoc, Campbellford, Norwood, Oshawa, Wellington, Orono, Manilla, Coboconk. His father, the late Rev. William Tucker, and his brother, Rev. Samuel T. Tucker, 2837 Yonge Street, Toronto, were Methodist ministers also. Mr. Tucker was born at Trowbridge, Ontario, in 1869, and attended Victoria College in Cobourg and Toronto. He was teaching mathematics at Albert College, Belleville, when he met Mrs. Tucker, the former Florence M. Huff, born 1874 in Prince Edward County. They have one son, Dr. Albert William Tucker, and three grandchildren, Alan Curtiss, Thomas William and Barbara Jane Tucker, who reside in Princeton, New Jersey, where Dr. Tucker has just been named mathematics chairman at Princeton University.

## Mens' Club Proje

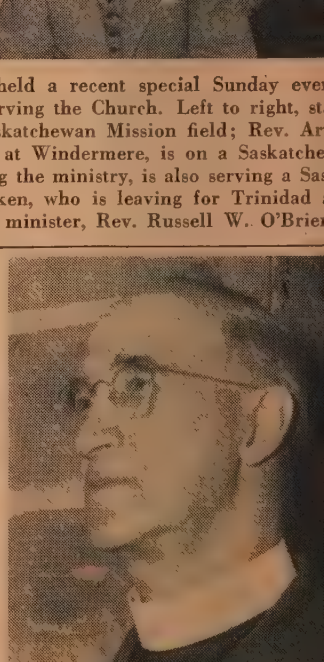
**Wesley (Fort William) M Club,** which is a registered gr with the National Committee United Church Men, sponsored Ravca Exhibit of World Fam Dolls recently. It was a g success. Mr. A. E. Bryan, V President, was general chairm for the project. Organization excellent and everything in or on opening night. Every group the Church participated in s way. The Men's Clubs in ot Churches sold tickets on a c mission arrangement. With Pu and Separate School Boards ing notice, thousands of child visited the Exhibit held in We Church Memorial Hall. An es contest for public school you sters added interest. Nearly 8, people attended.

Mr. T. R. Brown is Presiden Wesley Men's Club.

Windermere Church, Toronto, Y.P.U. held a recent special Sunday eve meeting to honour members who are serving the Church. Left to right, st ing, are: John O'Neill, who is on a Saskatchewan Mission field; Rev. Ar Waters, who has been Student Minister at Windermere, is on a Saskatche Charge; Don Henderson, who is entering the ministry, is also serving a Sas chewan field. Seated are: Margaret Fasken, who is leaving for Trinidad teacher of home economics; and the minister, Rev. Russell W. O'Brie

**Mrs. Hughbert Comfort** was the guest of honour at a dinner given in honour of her 80th birthday in the Tintern Church Hall by Mrs. Ernest Neff, St. Catharines, Ont., Mr. and Mrs. Uriah Jones, Oshawa, and Mr. and Mrs. Fred Stewart, Toronto, when 70 relatives were present.

Mrs. Comfort, formerly Miss M. Ella Snyder, was a graduate of the Methodist Training School in 1913. She served Churches in Montreal, Edmonton, and Toronto before her marriage in 1931 to Mr. Hughbert Comfort. Since that time her home has been R. R. 1, St. Ann's, where she has given devoted service in Silverdale Church. The W.A. of that Church catered for the dinner. The Rev. Elwood Morden was Chairman, and Mr. George Procunier, Master of Ceremonies. Mrs. Comfort was presented with a gold wrist watch by her nieces and nephews. At a reception a Life Membership in the Woman's Association was presented by the Silverdale W.A.



Rev. T. R. Lonsdale, Rundle M orial Church, Banff, Alta., who broadcast over the Dominion netw of the C.B.C. on Sunday, July 2 4.30-5.00 p.m., E.D.T.

Church, Hamilton, Ont., hon- d Dr. J. E. Davey on his 80th day. Shown at right above, Dr. y accepts the watch presented on lf of the members by Mr. T. H. Strongman.

# r. J. E. Davey onoured by on, Hamilton

n the occasion of his eightieth hday, Dr. J. E. Davey was oured by the members and nds of Zion United Church at ecial gathering for his many rs of faithful and devoted ser- to the Church and community. has been on the Official Board he Church and has served in Sunday School for the past years.

he Hon. Mr. Justice Russell Treleaven brought the mes- . Former members of the rch choir were invited to come take part in the music. After service an enjoyable Fellow- Hour was held in the Church itorium. In honouring Dr. ey the members presented with a watch, the presenta- being made by Mr. T. H. ngman. A bouquet of red roses presented to Mrs. Davey by . Sheldon VanSickle. Refresh- ts, highlighted by a four- ey birthday cake with eighty dles, were served by the nan's Association of the rch.

**t. Lambert (Que.) Church** ool staff recently honoured Henry W. Lewis, on the com- ion of forty years' service. Mr. Mrs. Lewis were guests of our at a special supper meet- In the presence of 75 asso- es, the minister, Rev. J. D. rae, D.D., on behalf of the ion and Church School staff, ented Mr. Lewis with a beau- l clock radio and paid a high ute to his loyalty, devotion zeal, in helping so many ugh the years to find the Way still able and willing to carry he good work. Mrs. Lewis was ented with a bouquet of roses.

A. B. L.

## Is This Retirement?

**Rev. W. J. Mumford, D.D.,** who retired from active service in 1952, is assistant to the minister of Melville Church, Fergus, Ont. On a recent Sunday this "retired" minister conducted a Bible Class at 10 a.m., preached in Melville Church at 11. In the afternoon he preached at Bethel, near Kenilworth, holding Baptismal and Communion service and reception of new members. In the evening he preached and dispensed communion at Kenilworth. By 9 p.m. he was back in Fergus at the reception for new members and New Canadians in Melville given by the elders and their wives.

**Rev. Geo. A. Parkinson,** well-known Methodist preacher and lecturer, is due to be in Ontario for a return visit in September and October. Mr. Parkinson's association with the National Children's Home in England has been long and honourable, and many old boys and girls will welcome an opportunity of meeting their friend again.

Channel Islanders, too, will enjoy meeting one whose associations with Jersey and Guernsey are lifelong. He at present resides at St. Sampson's, Guernsey.

Future itinerary arrangements are in the hands of his daughter, Mrs. Christine Chadwick, 138 North Carson Street, Toronto 14. (Phone CL 1-4738.)

**Rev. Gordon Barkwell,** minister of Trinity United Church, Chapleau, Ontario, has successfully completed the requirements for the Ph.D. degree from The Divinity School, The University of Chicago. Mr. Barkwell, a graduate in Arts of the University of Western Ontario, took his theological training at The Union Theological Seminary, New York, and at Emmanuel College, Toronto, being awarded scholarships at both institutions.

In 1944 he was awarded two scholarships by The Divinity School, The University of Chicago, for graduate study in Church History. The following year he was a University Fellow in The Divinity School. Having successfully passed the requirements of The University of Chicago, Mr. Barkwell will receive the Ph.D. degree at the next convocation.

**St. Andrew's (Chatham, N.B.) United Church Men** met in the Hall for a Bean Supper, in which they were joined by groups from Loggieville, Newcastle and Bathurst, to hear Mr. Ralph Young, National Secretary of the United Church Men.

*Photo by Newton, Courtesy "The Ottawa Citizen"*

The men of St. Marc's French United Church, Ottawa, Ontario, served a fine dinner for their ladies, although Mrs. Paul Fox was jokingly critical of the service. Among the anxious to please waiters are, left to right: Carson W. Duquette, lay supply minister, but who was ordained at the Montreal and Ottawa Conference; J. Art Robillard, Robert Larche and Aurele Nadon. The congregation had also cause to rejoice that the manse provided by friends of St. Marc's, and now used by the minister and family, at 152 Bayswater Avenue, has a debt of less than $3,000, and the special committee, with G. Cecil Morrison, chairman, and James R. MacGregor, vice-chairman, are continuing the programme to present the manse free of debt to the congregation. Ottawa Church Woman's Associations have been generous in their contribution to the manse and its furnishings.

## Superintendent Honoured

**St. Columba House, Montreal, Que.,** was the scene of a luncheon in honour of Rev. J. K. Brown's superintendency. Sponsored by the Women's Union, a group of W.A. women from the uptown Churches who are interested in the work, the luncheon marked Mr. Brown's tenth anniversary. He was presented with a beautiful gold wrist watch suitably engraved, with appreciation for fine work done, and good wishes expressed for the future. Mrs. Brown, his partner in every good cause, was remembered with a Coronation pin. Over forty guests were present.

Mr. Brown and Miss Bessie French, W.M.S. worker, both gave short addresses on the activities of the House.

**Chalmers Church, Verdun, Que.,** Rev. W. G. Onions, minister, made a presentation to Mr. Andrew Dougall, in recognition of forty years service as an elder in the congregation. Mr. Dougall was ordained an elder of Verdun Presbyterian Church in 1913, when the congregation was only fourteen years old. A few years later the name was changed to Chalmers.

Mr. Dougall has been an active member of the Choir for even longer than he has been an elder, and the members of the choir marked the occasion by presenting him with a copy of Grace Campbell's latest book. Mrs. Campbell is the wife of a former minister of Chalmers. Mr. Dougall leaves on the first of May for an extended visit to his native Scotland.

Mr. Val Anderson, Nipawin, Sask., receives gift from the congregation on May 15th, after he had been licensed to preach. Mr. Anderson is the first young man from Nipawin Church to enter the ministry. Mr. W. C. Shearer (left) makes the presentation. Rev. J. Rae Allan is looking on. Mr. Anderson was ordained by the Saskatchewan Conference, May 31st.

*Photo by H. Steed*

A scene during the shooting of the film "The King's Man." Left to right: Rev. A. C. Moorhouse, Mr. Chesley Ervin (with camera), Rev. Theodore Tucker, and Miss Frances Walbridge. Frederico Mussili is being hazed by some senior students as he enters Currie Institute.

# ON THE SET with "The King's Man"

A. C. MOORHOUSE

Film production is a co-operative art. Great films are made by teams of highly skilled specialists. No one person has a range of talent or experience adequate to meet the demands of this vigorous art form. A director may co-ordinate, but the team produces.

That's the way "The King's Man" was made. The first team worked in Angola helping to draft the picture story sequences known as the "story board." Rev. Frederico Mussili and a committee of Africans with Rev. Theodore Tucker as interpreter spent many days in conferences that led to this shooting script. I was impressed by the way in which Theodore Tucker, with all his background and experience in Africa, turned every question over to Frederico and the Africans. Every detail had to be accurately and typically African.

The next team worked with cameras and sound. Rev. Harold Steed, together with some African helpers, assisted in the "shooting" of the story, and recording of the sound. Locations had to be spotted; actors had to be interviewed and selected; if the sunlight was right, the players had to be picked up and rushed to a location.

Some sequences were quite involved, and the team had to be enlarged—as for instance when the girls marched from Means School to join with the boys from Currie for Sunday morning worship. The opening scenes of the girls were shot from "the mountain"—a very high rock on the

*Photo by John Steele*

John Drainie, "the man of a thousand voices," took the voice of the Uncle Fonseca in "The King's Man." He is heard over the C.B.C. in major roles.

side of the river valley. At first, the girls were nearly a mile away. To give them direction the powerful public address system was borrowed from the audio-visual committee. Miss Edith Clark, the principal of the girls' school, issued instructions, and Mr. Chesley Ervin relayed them into the microphone. The powerful speakers blasted the sound across the valley, so we had perfect control of the marching. If a mistake was made, retakes were easily called for. With the public address system we had the same perfect control over the long line of boys from Currie Institute, as they joined the girls, and marched into the Institute.

With the picture shooting and sound recording complete, the scene of work shifted to Canada. The thousands of feet of film exposed according to the story pattern had to be edited and timed, in the cutting room. This phase of work is so important that some say films are made in the cutting room. Miss Shirley Tyte, an honour graduate in Art and Archaeology from Victoria University, is assistant editor and cutter. A duplicate copy of the original film was made and used as the cutting pattern. The hundreds of scenes with first, second and third takes, were cut out and hung up in bins according to number, ready for editing. The final pattern took shape with the selection of the best scenes and the trimming, splicing, and re-trimming, until the form and movement were satisfactory to the editor. A good editor is not afraid to use a pair of scissors on film. Very accurate and detailed written records of all selections and cutting had to be made for the final matching of the original colour with the cutting copy.

Because of the uncertainty of stable electric power on location, the necessary sound was recorded after the picture taking was complete. It was synchronized, precisely, to one twenty-fourth of one second, in the cutting room. This is very critical and exacting work, but most fascinating.

The narrative was written by George Salverson when the cutting copy was complete. It was written to point up the facts in

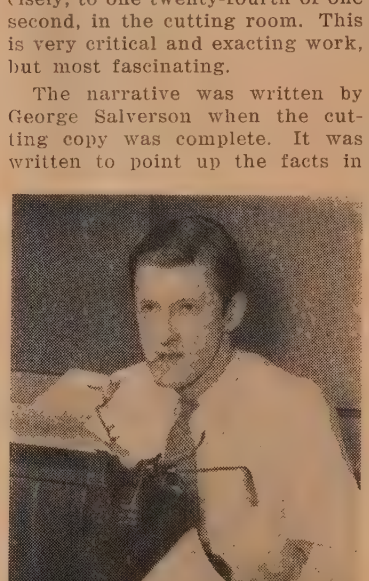


*Photo by Gilbert A. Milne*

George Salverson, writer of many scripts heard over C.B.C., prepared the narrative for "The King's Man."

the visual continuity as the story progressed. Mr. Salverson recently won an award from Ohio State College for radio drama in personal and social problems. His name is often heard over C.B.C. as writer of radio scripts. The name Salverson is well-known in literary circles, as his mother, Laura Goodman Salverson, wa twice winner of the Governo General's award, once for fictio —once for non-fiction.

The voice of Frederico's uncl —Fonseca — was taken by Joh Drainie, known as "the man of thousand voices." To acquire th voice of an African, he listened t tape recordings made in Angol of Africans speaking in Englis Then to portray the age of Fo seca, he made a test. The voic was that of a man of fifty. Tha was too old. He tried again. Th time it was a man of about thirt five. That was it, and was the ag level used. So successful was th Voice that when the film wa shown in Africa it was difficult t convince the people that M Drainie was white. "Well," sai one woman, "he may be a whit man, but his voice is black." rare compliment indeed. Joh Drainie is heard over C.B.C. major roles. For instance, he wa Sir John A. MacDonald in "Th Honourable Member for Kingston —a Wednesday night feature. H won the LaFleche trophy twic and an Ohio Award.

I couldn't begin to list th names of all the people who helpe in some measure to produce th film. The Africans were deep interested in this "message fro Africa to the people of Canada The following incident will ind cate what I mean. Miss Margar Halliday secured an earthen p from one of the African wome This pot was smashed by one our players in a scene calling f an explosive fit of temper. Late Miss Halliday offered to repay th African woman for the pot — th equivalent of a full day's wage This was the reply of the Africa woman.

"This movie is going to car the story of our people and o Church to the people of Canada"

"Yes."

"Then I want to have some pa in it. The earthen pot is my co tribution. Would you deny m that?"

This story points up the diffe ence between commercial moti picture production and a moti picture mission of the Churc Exploitation was never associat with our project. The Africa knew that the same love that se Baxter, Saunders and Miller Africa permeated this new mi sion. They were anxious to ha some part in it, not for person gain, but to make some contrib tion to it. This mission involv two great teams—the Africans, they helped to produce the fil and — the Canadians, the mul tude of presbytery conveners a their assistants, and all othe who screened this story befo receptive audiences.

### The King's Man

**In the year the film "The King's Man" has been in circu lation it has been shown 2,00 times to over one-quarter of million people.**

# ɔrship Front d Movie Screen

ON C. MOORHOUSE
ıto, Ont.

ople who are sensitive to the and symbols of the Worship of the sanctuary must find fficult to accept the invasion araphernalia for the projec- of pictures. Occasionally olic furnishings are pushed e from the chancel to facilitate erection of a screen, or the ement of sound boxes. Most is mishandling of preparation visuals is due to thought- ess. Recently I saw what I ve approaches an ideal in the loyment of a screen in the tuary.

film was to be used as even- message during a service in tboro United Church, Ottawa. ouncements had been made to end. When the worshippers red, however, there was no ence of any screen, nor evi- e of the sound boxes that one cts to see when sound films ilmstrips are to be used. No ge or alteration had been e at the front of the Church. ing the singing of a second n, the choir moved from the ncel to reserved pews. When congregation was seated fol- ng the hymn, it was noticed the first time by many that a e white screen had appeared, f by magic. A box or valance aining the screen and the tric motor operating it had ı built to match the trim at front of the Church — com- ely camouflaging it. The screen controlled by the minister n a switch concealed in the pit. When the choir moved n the chancel, the minister ssed the switch that started the ering of the screen. This screen not in evidence during the ship, and only appeared when as required.

The two reproducers, or speak- were located permanently in ind netting and out of sight the Church front. They were ed high, near the movie screen pear out the illusion of sound ted to picture. They were ected slightly downwards, to nt at the back third of the gregation, to avoid reverbera- n.

Following the film, the organist an to play for the last hymn. e minister again pressed the tch in the pulpit, and the een slowly disappeared. When congregation rose to sing the hymn, all evidence of the t of a projected picture was ne. The normal worship front nained for the rest of the vice.

The screen used in this instance s an electrol screen—a normal ss bead screen, operated by an ctric motor and controlled by remote switch. The biggest pense in connection with the een is the fabric. If you are using visuals in your Church—stills or movies—and have wished that the great patch of white at the front of the sanctuary would appear only when required—and then disappear — you might explore the possibilities of an electric screen for your situation.

Rev. D. B. MacDonald spent over six months in planning with his committee before he settled on this scheme that seemed ideal in their situation. Electronic facilities are available today to enable the projection of visuals in the Church to meet the demands of the most fastidious. No one yet—however—has produced any substitute for local thinking, planning, and adaptation.

*Photos by Editor*

**The Woman's Missionary Society recently held a Workshop in the use of Visual Aids for representatives of Central Conference Branches. Above, left to right: Mrs. H. R. Ellis, Toronto; Miss F. A. McNair, Hamilton; Mrs. H. F. Schnell, Hamilton; Mrs. A. A. Outram, Toronto. Below: Mrs. K. Hopkins, Bay of Quinte; Mrs. W. E. Miner, London; Miss Dorothy Young, Home Organization Secretary; Mrs. L. W. Waddell, Hamilton.**

# W.M.S. Workshop in Visual Aids

The projection room of the Committee on Missionary Education and the Board Room, Wesley Buildings, recently provided the centre for a two-day experimental project under the sponsorship of the Woman's Missionary Society. This project, a workshop in the use of visual aids in missionary programme, was planned jointly by the Literature and Home Organization Committees of the Dominion Board. The committee chairmen, Miss Florence McNair of Hamilton, Mrs. A. A. Outram of Toronto, and Miss Frances Bonwick, Secretary of the Literature Department, gave leadership in presentations and in discussion, while workshop groups were led by Miss Bonwick, Miss Isobel McFadden, Miss Catherine McKeen and Miss Dorothy Young.

Dr. K. J. Beaton and Rev. Anson Moorhouse gave leadership throughout the programme, and Dr. Gerald Bell provided resources from the Visual Aids department.

Emphasis throughout the workshop was placed on the use of visual material, transparencies, filmstrips and films, in relation to missionary programme. Demonstration programmes, planned in workshop groups, were presented for evaluation in the light of their use in C.G.I.T., Mission Band, Baby Band and Auxiliary.

In addition to representatives from the Home Organization and Literature Committees, delegates from the Bay of Quinte, Toronto, Hamilton and London Conference Branches were present. These included: Mrs. S. W. Spafford, Belleville; Mrs. K. C. Hopkins, Bowmanville; Mrs. Howard Ellis, Toronto; Mrs. L. R. Anderson, Toronto; Mrs. H. F. Schnell, Stoney Creek; Mrs. L. W. Waddell, Hamilton; Mrs. S. A. Moote, London; and Mrs. W. E. Miner, Kingsville. These women will seek to give leadership in creating a greater interest in the use of visual aids in their own Conference Branches.

It is hoped that this will be the first of a series of similar workshops in several Conference Branches.

# How to Make a Simple Film Strip

WESLEY NEELANDS, Deseronto, Ont.

YOU can make your own film strips in colour. And it is not necessary to be an artist, nor does one require expensive equipment.. There are no complicated or messy photographic or "chemical" processes involved.

The process consists of drawing with pen and ink upon a clear film strip. The result, to be sure, may not measure up to Disney standards, nevertheless with even the most modest talent, surprisingly good results can be obtained. Pictures, diagrams, quotations, summaries to fit your own ideas have a value far beyond their artistic worth. There are other advantages to this type of strip. The contrast is so good, almost black on white, that the strip may be used on a wall in ordinary daylight. The size of the picture is limited only by the size of the screen or wall space. Compared with Flip charts other advantages are apparent. Small pictures are easier to make, less material, less storage space. There is less distraction, the projector is at the back of the room or hidden in the gallery.

The pictures are made upon a two foot or longer strip of clear Film strip material. There may be other more satisfactory methods of obtaining clear Film strip, but my method has been as follows. Order from Eastman Photo Supplies, 114 Yonge St., Toronto, Ont. Kodak Fine Grain Positive Film P412 (100 ft.) 35 mm. perforated. This film is sold only in 100 foot

(*Over*)

lengths, but costs less than $3, so the price per foot is very small. The film is in a light-tight container and must be opened only in a dark room. Before the film can be used, it must be Fixed, Washed and Dried. This is a very simple process. The only chemical required is Kodak Acid Fixer, which can be obtained at any drug store. Pour a cup of the powder into five cups of water (use an enamel dish). Then take the dish of Fixer, the film, and a pair of scissors into a dark room. No daylight or white light should enter the room. Use a flashlight covered with red tissue paper. Remove the film from the package. Cut off several two feet long strips. Replace the unused film in package. Place the film pieces in the solution and keep in motion for five minutes. The film may now be brought into the light and must be washed for 30 minutes; change the water every 10 minutes. Hang up to dry in a dust-free place and wipe off water droplets with a windshield wiper blade.

If this simple process is too much for you, a photographer will do it for you. He will think you are crazy when you say you want the film Fixed but Not developed, and it won't help matters when you explain that the film hasn't been exposed and you do not want it exposed. Warn the photographer that you want the unused portion returned unexposed.

Now you have a perfectly transparent film. It is necessary to distinguish the Emulsion side from the clear side since only the Emulsion side is a satisfactory medium for ink or water colours. The Emulsion side is duller. However there is not much difference. Notice that the Emulsion side is the concave side. Or, again, by trial-and-error method notice that when one writes on one side with pen and ink the ink can easily be wiped off and does not flow evenly. On the Emulsion side ink spreads almost as easily as upon paper.

Along one edge of the film strip there are frame marks. Since the pictures will be Double Frame size, with pen, ink and ruler mark frame marks across the film at alternate frame marks.

Now you are ready to draw tiny pictures or print a message in tiny letters in each frame. You will find your own equipment, but the following suggestions may be helpful:

**Ink.** Waterman's Black is excellent for printing and for line drawings. Waterman's Blue-Black is also fine for printing and diluted and used with a small paint brush is excellent for water scenes, sky, or water areas on a map. Parkers make an excellent green ink; used for trees, grass, hillsides. Red ink can be used for printing, etc. Higgins' Orange Ink completes my colour list. Higgins' Orange is practically yellow, and it may be mixed with the Red for sunsets, fire, etc. It is only necessary to mix a few drops. I use a piece of glass for a palette and mix up dabs of green, blue, etc., as they are needed.

A Home-made Film Strip

**Pens.** Best are Quill pens. These are small, very fine steel pens, 5 cents each.

**Brushes.** Common school water colour brushes, very small.

**Film strip holder** made from a piece of plywood with a piece of white paper under the film strip and thumb tacks as guides.

**A reading glass** fixed in a frame is also helpful.

### Film Strips

Little need be said regarding the construction or use of a strip since the same principles apply here as in the construction of charts or other visual aids. A few general observations may be in order.

1. The whole subject must be planned before details are started. What is the purpose? What details are irrelevant?

2. Much depends on the commentary. It should be pertinent, lively, and move easily from one picture to the next. It often helps to poke a little fun at one's efforts. "The sheep looking out of Noah's ark . . . looking more like giraffe or possibly dinosaurs . . .," and again, "you can see it's a most beautiful evening."

3. Keep your pictures simple. One picture, one idea. Houses, boxes, chairs must show a knowledge of perspective, but there is no room for ornaments. People, too, must be simple . . . that is, simply drawn.

4. Since the film is transparent it is possible to copy pictures or use guides (for lettering, e.g.) These are placed under the film. A rough sketch placed under the film is helpful in keeping proportions in balance.

5. One learns to be on the lookout for picture ideas. The "funnies" are full of excellent line drawings. Notice how they achieve action, sense of depth, idea presentation, action sequence. Van Loon has splendid drawings in his **Story of the Bible.** Children's papers and books have simple and useful pictures.

It's fun making film strips, and you may wish to progress to more elaborate photographic methods. Two small books will be helpful: **Kodak Data Book on Slides, Developing, Printing and Enlarging with Kodak Materials.**

### Subject Matter

What type of subject lends itself to film strip illustration? There seems to be no limit. Here are some of the subjects I have illustrated in the past six months: The Story of the Old Testament (a fragment of the first strip in this series is shown with this article). The colour, a very important element, is not reproduced, but the size of the picture and some of the types of line work and drawing are suggested. Other subjects include: Story of St. Patrick, Citizenship (for Y.P.), Missions in Africa (W.M.S. Study Book), Maps, Charts, Statistics, etc., Music in the Bible. This one was used in connection with a musical evening. What was a Psaltery? a Sackbut? Did you know Organs and Bag-pipes are mentioned in the Bible? What were they like?

Temperance, Travel Talks, Biography, Popular Science subjects all can profit from the use of simple illustrations.

# VISUAL AIDS

(*Continued from page 3*)

for use on radio stations, special recordings of speakers, and a weekly dramatic programme for The Sunday School in the Home by Mail and Air. This programme has run now for two years with steadily increasing demand. The recent addition of a sound control room to the sound-proof studio, marked one of the most significant advances made for radio productions in the last decade.

### Experiments in Visuals

The Cavalcade, the Exposition, and the Circuit Rider's exhibit all represent experiments in the use of visuals to tell the story of the Church at work. Picture panels, film strips and records, and sound films were all employed and demonstrations were given in use of audio-visual equipment.

It would be quite unfair to overlook the service that has been rendered to the Church by commercial houses. The best known of these to date are: The Ryerson Film Service, operated by The United Church Publishing House. This service covers a film and slide rental library; slide production service; film strip and audio-visual equipment depot.

Another, General Films Ltd., with offices in many major cities, has a film rental library, and is depot for film strips and audi visual equipment. The audio-visu service of Associated Screen Ne is known as Benograph, Ltd., a provides a film library, and is depot for film strips and audi visual equipment.

H. A. Potemkin said "Mo people are eye minded. The thin their eyes see become things th effect them. The mind receives t suggestions like wax and retai them like marble."

This has to do with results, b says nothing about preparati for such an end. The leader mu realize visual-aids are no labou saving devices nor a substitute f hard thought. MORE TIME—NO LESS—is required for preparati when visual-aids are used! On such leaders will discover th "one in the eye is worth three the ear."

# New Movies on Wesley and Luthe

The first film to be made the life of John Wesley is bei produced at Elstree, Englan through Anglo-American co-oper tion. The actual sponsors are t Film and Radio Commission the Methodist Church in t United States, and the work being done by Religious Film Ltd., England. The characters the film will include John a Charles Wesley, George Whit field, Thomas Coke, General Ogl thorpe and other personalities the graphic story of Methodism.

The intention of the film is present Wesley's "inner conflict rather than a full picture of h long life. This inner conflict w be portayed in relation to himsel the Church of England, the ruli classes and the mass of the peop of Wesley's time. It is hope through this medium, to mak Wesley more intelligible to Ame ican Methodism. Dramatic scen will include the escape from t burning rectory at Epworth, t voyage to and life in Georgi work among prisoners in t Oxford gaol, and of course, t Aldersgate Street experience. T film will also portray the spre of Methodism both in Great Bri ain and the United States.

Another film of interest to t Canadian Church is "Mart Luther" which was released May to U.S. theatres. It is hop that this film will be shown wide in Canada. The film has be received with enthusiasm by bo secular as well as religious critic The National Council of Church of Christ in America's gener Board recently in endorsing t movie, urged all denominations encourage their Church membe to "see the forceful Christi testimony of the great reformati leader portrayed on the screen."

**The C.G.I.T. of Gorrie (Ont Church** recently re-affiliated wi the W.M.S. and put on an eve ing's programme in the local ha which was a great success.

## a Rare June Day

emperature: 73. Time: Friday ıing, June 12th. Weather: ıl for painting, planting, odd s around the house, or a quick t for that "week-end in the ıntains" that you have been mising yourself for some time . Given these conditions, what ld you say the chances were illing a Church?

t actually did happen at the y Memorial United Church in nte Claire, Que. The occasion the welcome to new members were received into fellowship profession of Faith or on re-rmation of Faith—a total of new members. In addition, 65 nbers were received by letters ransfer—over 120 new mem-s. It was not possible for all get into the Church Hall for informal tea that followed, it was such a lovely evening, d use was made of the Church n.

## r New Canadians

**The Raymore (Sask.) Church,** ere St. Andrew's second year dent, Ken Wotherspoon, is ving, held a communion service ently conducted by Professor ıdolph C. Chalmers, who was ısted by two Dutch men, merly members of the Dutch ormed Church. Fourteen young sons of six nationalities be-en the ages of 15 and 25 years re received on profession of h. Only two were English. Mr. therspoon had prepared the ss. Those joining the Church luded: Violet Jean Baggenstos, ald Clyde Buitenhuis, Helen ine Buitenhuis, Myrne Elsie yene Buitenhuis, Eileen Julia labough, Esther Iona Dilla-ıgh, Mathilda Gerwautz, Wil-n George Huckle, Margaret ma Lindeburgh, Velma Fay ılsen, Betty Marina Pollon, rne Cornelis Terschuur, Muriel ce Thompson, Lucas Yarem-ık.

**Zion Church, Beiseker, Alberta,** s dedicated in May as a Church The United Church of Canada. Thos. Hart, Superintendent of me Missions, gave the address. Built 35 years ago on a site ee miles east of Beiseker, two its early ministers are espec-y remembered: Rev. Gottlieb eger and Rev. Gustav Heuer. In 1949 the Church was moved Beiseker and rebuilt at a cost $3,000. Three years later it ame one of the points of the me Charge, Rev. T. M. Karpoff, nister. The expense of moving s met, a new Woman's Associ-on organized, which provided a ıd of $700 to furnish Sunday ıool rooms and the kitchen in e basement. Today the Church valued at $10,000.

Over a year ago the Official ard decided and the congrega-n agreed to transfer the whole operty over to The United urch of Canada. This was done, d the Service of Dedication ırked the event.

**Courtright (Ont.) Charge,** Rev. N. Maxwell, minister. The par-ıage committees have recently

*Photo by Frank Wright*

**Trinity Church, Burlington, Ontario, Rev. R. Keith Love, minister, recently celebrated the 100th anniversary of the Sunday School. Part of the procession of the School is seen above on the way to the special service. The Very Rev. Jesse H. Arnup, D.D., was the speaker.**

completed extensive renovation at the parsonage in Corunna, including the installation of a new gas furnace, a modernized kitchen, stove, sink, new floors, and redecoration of rooms. Open House was held on a recent Sunday when the congregations came "for to admire and for to see."

Many new families are moving into the neighbourhood. At a recent congregational meeting consideration was given to increasing the accommodation of Church and Sunday School to meet the increasing need. The decision was made to undertake a financial campaign in late August to raise $60,000 for this purpose.

**Rev. Herbert A. Boyd,** former missionary in the North Honan field, who retired at the end of June from the Princeton (Ont.) charge, has been invited to become assistant to Rev. R. Keith Love, Trinity Church, Burlington, Ont., thus releasing Rev. David Wren to continue his work with the newly formed Port Nelson congregation. He begins his new work in July.

# PRESBYTERIES

**Muskoka Presbytery. Nobel** is a pastoral charge scattered over a wide area. It has been served for three years now by Miss Gertrude Aikenhead, lay supply. In her first year, there were two Sunday Schools. In the next year, there were four and the total enrolment had increased by fifty per cent. In her first year there were no through-the-week organizations. The next year, there were three with an enrolment of more than a hundred. There is a warm interest in new Canadians in this Church, and some notable kindness that should warm the hearts of these people who have come to share our life. On this charge, there is a little Church at Century. Here, also, the people are scattered. There is a W.M.S. with a membership of about six. It is hard for them to meet. If money is any indication of zeal, the zeal is there, for they annually raise some $90 for the W.M.S.

At Nobel and also at MacTier, Dr. W. A. Hunniset, President of Conference, conducted missions that were inspiring and drew many to a rededication of life.

**Walker's Point** in the Bala charge, Rev. Harry Martin, minister. It has a picturesque Church built in a grove of oaks near the edge of Lake Muskoka, with a flight of steps running down to a landing place. It was built in the days when it was expected that people would come to Church by boat, but is now quite accessible by road.

It was in this place that we came upon an inspiring concern for the condition of the world and a conviction about missions. There is in Walker's Point a Woman's Association with a missionary zeal. They may live in a very little place but they reach half way round the world. They could show you a letter from someone in India thanking them for their help, or someone in Czechoslovakia. It was from someone of this group that we heard of "The Big Red Ox" before we read of it in **The Observer.** When they heard of someone in the United Church who wanted to send a tractor to Angola, they at once saw what a beneficent service that could be. And they sent $100 toward it. To understand a need is to make us want to meet it. G. L.

## To Raise $75,000

**Guelph Presbytery.** A campaign objective of $75,000 to be raised for Church extension purposes during the next three years was adopted by the Guelph Presbytery, meeting in Harriston United Church. Funds will be used for the purchase of building sites and erection of new Churches in the suburban areas of Guelph and Kitchener.

Only three Churches in the Presbytery hold prayer meetings and six conduct communion preparatory services, a report on visitation of the pastoral charges recently carried out revealed. In the more than a century of Christian service there have been over one hundred recruits for the ministry, Rockwood heading the list with fifteen dedications for full-time Christian service.

**Ottawa Presbytery.** Concerned with the rapid growth of the United Church, which he felt was suffering from "growing pains," Rev. E. E. Long, D.D., of Fairmont-St. Giles United Church, Montreal, Conference President, spoke at the May meeting of the Ottawa Presbytery.

Pointing out that The United Church of Canada had become the largest single Protestant group in Canada, Dr. Long said he was concerned about the problems of administration of such a large body.

"I hope sincerely that the United Church will not be only a great Church numerically and statistically, but a great Church spiritually," he said.

Meeting in Chalmers United Church, two students for the ministry, Carson W. Duquette of Ottawa, and Gordon Kennedy Stewart, of Aylmer, Que., were licensed to preach by Presbytery.

Dr. A. M. J. Gray was elected Chairman of Presbytery.

At the suggestion of laymen, the May meeting assembled at four o'clock, adjourned for supper at six, resumed at 7.15 for the evening session. It was claimed that more laymen could attend Presbytery meetings at that hour, and more laymen were present. The major problem is the late hour resulting for ministers and lay delegates who have to travel long distances home after the evening session. The matter will be further considered.

Dr. Hugh Rae got the permission of Presbytery to lead in the struggle against further liquor outlets in Ottawa and district.

Manotick United Church congregation were granted permission to loan $17,000 to help finance a new hall, to meet growing needs of the Sunday School and youth work. Committee reports generally indicated growth and expanding work in many phases of the Church's life. J. R. M.

**St. Paul's Church, Stirling, Ont.,** Rev. A. E. Baker, minister, is marking its Centennial Year with special services. Rev. Gordon Crossley Hunter was the preacher June 14th-21st.

# SUMMER READING

DONALD MACLEOD, Princeton, N.J.

"If I were not to discipline myself to an exacting reading schedule during my vacation, I would have no reserves when the demands and exigencies of the modern pastorate consume all my spare hours in the winter." Those of us who know George A. Buttrick and his work at first hand will regard this statement by him as at least one secret of a great ministry.

Among the many areas where the contemporary preacher's interest must be directed and his whole approach re-assessed is the present status of the world-wide mission of the Church. During recent months, two publications from the pen of Alexander McLeish give us a new perspective regarding Missions. In **Christ's Hope of the Kingdom** (World Dominion Press) Dr. McLeish sets the missionary obligation of the Christian Church over against the world situation. One half of the book is given to a study of the New Testament concept of the Hope of the Kingdom. The second half analyzes the past history of the Church's mission and applies the lessons to our present situation. He creates finally a pattern that sets into bold relief the obligation of proclamation (Kerygma), the creation of a world-wide baptized community (Koinonia), and fuller obedience to Christ's commands and teaching (Diakonia).

A very brief work by the same author is **Objective and Method in Christian Expansion.** This is the substance of three lectures on Missions, delivered at Princeton Theological Seminary in November, 1952. Here is intensely interesting reading as Dr. McLeish shows how we have come to the end of our era in Missions and have to re-think our strategy afresh to meet a new and rapidly changing world. Again and again, from a lifetime of experience in Missions, the author makes stirring observations, any one of which changes one's ordinary concepts of the aims and ends of world evangelism: "It is not the **process** of evangelism that is so important as the character of the spiritual life and experience to which it bears witness." Or, "Power from above is always the absolute necessity of Christian life and work. In fact, the Christian task is supernatural or it is meaningless."

In this connection, the subject of evangelism directs us to a new and really first-rate book by George E. Sweazey, Secretary for Evangelism for the Presbyterian Church, U.S.A. Here is the most complete book one can find anywhere on this subject. No preacher should construct his autumn programme without having read **Effective Evangelism** (Harper's).

In the theological field if one is not reading Brunner and Tillich, then it is fashionable to be rediscovering P. T. Forsyth. Two excellent appraisals of this great English theologian of another generation have been made by W. L. Bradley: **P. T. Forsyth—The Man and His Work** (Independent) and by Robert McAfee Brown: **P. T. Forsyth—Prophet for Today** (Westminster). These volumes serve as helpful introductions to the writings of one of the greatest theological writers of the late nineteenth and early twentieth centuries.

For the busy pastor who finds it difficult to keep up with theological trends and **minutiae**, Daniel Day Williams has written a most helpful and illuminating little book, **What Present-Day Theologians are Thinking** (Harper's). In the short compass of 150 pages, his focus is upon four living issues in the current "theological renaissance" — authority and the Bible, the basis of Christian ethics, the meaning of Jesus Christ, and the nature of the Church.

In the Biblical field, we are continuously indebted to **The Interpreter's Bible** and it is taken for granted that Volume X is now on most preachers' shelves. Of real interest and value also is a volume on Old Testament character studies by Adam C. Welch, **Kings and Prophets of Israel** (Lutterworth). Published posthumously and ably edited by Norman Porteous, this volume compares favourably with a similar work by the late W. Robertson Smith. Here are portraits of Moses, Saul, David, Amos, Hosea, and Isaiah, which will serve as useful background reading for a series of sermon studies.

Most preachers will want to read John A. Mackay's study of the Ephesian Letter entitled **God's Order** (Macmillan). Few appraisals of this book are more worthy and indeed authoritative as that made by F. W. Dillistone, "an inspiring, illuminating, and challenging book. I doubt if any commentary available today enters more deeply into the **spirit** of this great epistle."

On the subject of Prayer, two books are "must" reading for any leader responsible for the worship and prayer patterns of a congregation. **An Autobiography of Prayer** (Harper's) by Albert E. Day deserves — indeed requires — rereading. While never ceasing to be thoroughly devotional, it is filled with germ ideas that do not fail to set new thought patterns into motion. **Making Prayer Real** (Abingdon-Cokesbury) by Lynn J. Radcliffe makes a useful study book on Prayer for any live organization.

In the field of sermons and preaching, several books are of interest and value. H. H. Farmer's Joseph Smith Memorial Lecture, entitled **The Bible and Preaching** has been published by The Berean Press. In the present discussions on the significance and authority of the Bible in preaching, Dr. Farmer's thinking is a worthwhile contribution, especially in his attempt to re-define the norm of Biblical authority and to restate the true relationship between the Bible and the Church. Donald Craig Kerr has edited a volume of sermons by his father, the late Hugh Thomson Kerr. Under the title **Design for Living** (Westminster), these radio addresses by a pioneer in this field of communication are a worthy memorial to the life and witness of one of the great preachers of a recent generation. Other books of sermons that deserve mention are: **How to Believe** (Doubleday) by Ralph W. Sockman; **The Art of Dodging Repentance** (Canterbury Press) by D. R. Davies; **Fight the Good Fight** (Abingdon-Cokesbury) by Robert Menzies.

## "Here's A Faith For You"

By Roy M. Pearson. (Nashville, Tenn.: Abingdon-Cokesbury Press.) $2.00.

The foreword says that this is a book for the troubled. It is intended mainly for those troubled by God's apparent disregard of them, by the lack of meaning they find in their lives, and by their inability to alter in any way the direction the world is taking. It is for people wondering about life, searching for a meaning, seeking to understand. It attempts to shed light, to open doors, to tell good news. It has been called into being by the specific needs of individuals, for the author is pastor of a large Congregational Church in Lexington, Massachusetts. So it is a very practical book tested in the laboratory of experience.

The fourteen chapters deal briefly and pointedly with such situations as "A Way to Get Started," "If It's Peace of Mind You Want," "Your Prayers Are Answered," and "You are not Dead When You Die." Each chapter begins with a scripture text and gives a simple homespun message in modern language for everyday people like ourselves. The illustrations are apt and are drawn from day-to-day experiences in the world as we know it now.

This reviewer's experience with the people who need this sort of book is that they do not require a philosophical discourse to set them on the right path but something like this book. It offers a down-to-earth human-divine solution which is the basis of our Christian faith. One might criticize such talks as "superficial" but after all most of the people in our congregations do not think too deeply and are helped far more by the type of practical homespun and intimate talks than by more academic dissertations. This book may safely be recommended to those troubled by the "Weltschmerz" of modern mankind.

D. M. P.

Rev. John Sutherland Bonnell, York, preaches at Deer Park Chu Toronto, in July.

# Summer Supply

**Deer Park**

July 5—Dr. John Sutherland Bonnell of Fifth Avenue P byterian Church, New Yor
July 12—Dr. John Sutherland Bonnell
July 19—Dr. John Sutherlan Bonnell
July 26—Rev. Prof. J. Guthri Emmanuel College.

**Mornings only, 11 a.m.**

Aug. 2—Rev. Thomas Duncan Beckenham, England.
Aug. 9—Rev. G. Victor Leva Assistant Minister.
Aug. 16—Rev. G. Victor Lev Assistant Minister.
Aug. 23—Rev. Prof. Geo. Jo ston, of Emmanuel College.
Aug. 30—Rev. Prof. Geo. Jo ston, of Emmanuel College.

**Eaton Memorial**

July 5—Rev. D. A. MacLenn D.D.
July 12—Rev. Eugene Blake, The Presbyterian Church, P delphia, Pennsylvania.
July 19—Rev. Joseph R. Si D.D. George Washington versity, Washington, D.C.
July 26—Rev. H. H. Straton, First Baptist Church, Mal Massachusetts.
Aug. 2—Rev. James G. Gil D.D. South Congregati Church, Springfield, Mass.
Aug. 9—Rev. Frederick M D.D. Old South Church, Bos Massachusetts.
Aug. 16—Rev. Elden H. M D.D. First Church of C (Congregational), West H ford, Connecticut.
Aug. 23—Rev. Robt. McCrac D.D. Riverside Church, York, New York.
Aug. 30—Rev. Albert G. But D.D. Westminster Church, falo, New York.

**Bloor and Metropolitan**

Rev. A. Murray Smith of Ru England, a graduate of Un College, Winnipeg, Man., in 1 and now in the Presbyte Church of England at Rugby, occupy pulpits in Canada summer as follows: August Bloor United Church, Toro August 9th and 16th, Metro itan United, Toronto; August and 30th, Erskine and Amer United Church, Montreal.

# BOOKS

## ne Theology of Paul Tillich

A Collection of Essays. Edited by Charles W. Kekley and Robt. W. Bretall. The Library of Living Theology, Vol. I. (Toronto: The Macmillan Co. of Canada, Ltd.) $6.25.

"The boundary line between ilosophy and theology is the ntre of my thought and work," ys Professor Paul Tillich of ion Theological Seminary, in **e Protestant Era.** This unique lume consists of no less than urteen critical attempts by his llow philosophers and theolog- is to understand and evaluate at line.

Tillich tells in a short life etch, of his early years in Ger- any: "I was thinking about finity at the age of eight." A aplain in the First World War, came home fired with Christian al for social action, taught at e Universities of Berlin, Mar- rg, and Frankfurt, where he as relieved of his post by the azis, in 1933, and Reinhold ebuhr invited him over to New ork.

The book begins with Walter M. orton's (Oberlin Graduate hool) placing of Tillich's role in e perspective of 20th Century eology. Horton sets him in juxta- osition with Barth, which illum- ates both men at the expense of e other, though Tillich wins e day, and his "Protestant prin- ple," "theonomy" and "ontol- gy" are touched upon. Horton timates that Tillich's theology n its main lines it is now fixed, nd only time will destroy it, as l things finite must expect to be estroyed in the end. Before it erishes, it will have furnished a welling place for multitudes of omeless modern minds, and it will ave contributed to the reform of ie modern Church and the re- tegration of modern culture."

Philosopher T. M. Greene of ale sees Tillich's writings as "a areful charcoal sketch on a very rge canvas" and relates him to ur culture of "hollow men." ulture and Christianity are inter- ctive, and all art should express an's "ultimate concern."

David Roberts treats his octrine of man, and asserts its entrality in Tillich's thought. ondensed in short order are ie doctrines of "finite freedom," participation" and "anxiety." nxiety is man's condition as a esult of the fall and separation rom God. The answer, says Till- ch, is courage. And he develops t in his new book, **The Courage To Be,** which will provide answers o many a question raised by his xaminers in this collection.

Tillich seeks to make a synthesis f modern Protestant thought. Unlike Barth, who begins with God, or the Word, Tillich's point f departure is man. That fact keeps coming through the essays, rom Randall's philosophic study f his ontology, to Bishop Molle- en's criticism of his Christology. Tillich's work is grounded in his- ory, and as he says in interview: "I am not a supernaturalist. . . . God works through persons and in events. All events must be interpreted." That is the frame of his philosophy of history. I asked him "What is history?" The answer: "Everything that happens is history." For the key to interpreting he writes: "The meaning of history can be discovered only in meaningful historical activity." Tillich finds reality in experience **plus** events. That makes his theology existential. That brings him into conflict with Barth and Brunner, and Nels Ferré, who affirm the supernatural. That leaves him on the no-man's land of human history. From the critics he is dealt not a few blows, not because of the weakness of his existential position based on the kairoi, the moments when God's Word is revealed in time, but because he walks the line where angels fear to tread.

So long as a man remains in the realm of revelation apart from history, like Barth, he is safe from the critical fire of philosopher and theologian. That is what Tillich refuses to do, and he stands firmly on the firing line. Some shots pass over his position, and some hit head on, like Ferré's, while some illuminate it, like Mollegen's.

I think Mollegen sums up the predicament of current criticism seeking to assess a living thinker like Tillich when he says: "Because this Biblical, Christocentric, and critical character of Tillich's theology is not yet generally understood, he seems neo-orthodox to the liberal theologian, liberal to the neo-orthodox, modernist to the fundamentalist, indiscriminately Biblical to the modernist, historicist to the idealistic philosopher, and idealistic to the historicist." Such is the penalty the prophet must pay, not when he sits on the fence between philosophy and theology, but with one foot planted firmly on each side.

These essays are not light reading. The language is not simple. Like Alfred North Whitehead, Tillich has tried out new symbols, new words to voice his thinking. **The Theology of Paul Tillich** is a testament to its depth. W. B. G.

## Ad Lib

J. A. DAVIDSON

**Joad Again:** In 1942 Dr. C. E. M. Joad, the English philosopher, described himself in his book, **God and Evil,** as "a wistful agnostic." He told how "the obtrusiveness of evil" had shocked him out of his doctrinaire agnosticism and challenged the optimistic "Rationalism" he had espoused so vigorously for so many years.

Now, just over ten years later, in his most recent book, **The Recovery of Belief** (London, Faber and Faber), he tells how his agnosticism has finally broken up on the rock of Evil, and he declares himself a Christian. He sums up his experience in these words:

". . . to believe, as I have grown to believe, in the fundamental and in this life ineradicable nature of human sinfulness is intolerable, unless there is some source of guidance and assistance outside ourselves to which we can turn for comfort and assurance. . . . The more I knew of it, the more Christianity seemed to offer just that strengthening and assistance. And with that the rationalist-optimist philosophy, by the light of which I had hitherto done my best to live, came to seem intolerably trivial and superficial — a shallow-rooted plant which, growing to maturity amid the lush and leisured optimism of the nineteenth century, was quite unfitted to withstand the bleaker winds that blow through ours. I abandoned it, and in abandoning it found myself a Christian."

Having read most of Joad's books, I approached this one, I must confess, with a few reservations. Despite the undoubted excellence of his well-known **Guides** in philosophy, I had come to look upon him as an elderly **enfant terrible** who delights in provocativeness for its own sake. I began to read this book with one eye on the Joad tongue which slips so easily into the Joad cheek. I was quite prepared for another dose of the old medicine.

But this one isn't "the mixture as before." It is a curiously unbalanced book, and seems to have been written in haste. But it is, I feel, a thoroughly honest book, and one of some importance. It is, in the main, the story of the pilgrimage of a very fine and philosophical mind from agnostic "Rationalism" to Christian theism. Dr. Joad has come into the Christian fold—or perhaps it is better said that he has thought himself into the Christian fold—and this book is his **apologia.** But it is much more than that, and those students of theology who haven't ruled philosophy of religion irrelevant will find it instructive and stimulating. The long chapter on "Science and Religion" is more than a **rechauffé** of the old arguments, and in itself is a valuable essay on the subject.

I recently loaned my copy to a young regular army officer, a university graduate with a sharp and questioning mind, and not without some training in philosophy. He was very much impressed —and I don't think that there are many books on religion which can impress him at the present time. He feels that Joad speaks to his condition and in categories which are meaningful to him. He has asked to borrow the book again. Perhaps this provides some clues to those who are concerned for evangelism with the "intellectuals."

## The Old Testament. Keystone of Human Culture

By William A. Irwin. (Toronto: Thomas Nelson & Sons, Ltd.) $4.00.

Professor Irwin taught in the Universities of Toronto and Chicago before going to the Southern Methodist University in Dallas, Texas. In 1946 he contributed the section on the Hebrews in **The Intellectual Adventure of Ancient Man.** The present book is an expansion of his earlier work.

The value of this book is twofold. An index of Scripture passages will guide the student to an exegesis which is at times different from that which generally prevails. Theoretic as well as practical atheism, e.g., is attributed to the "fool" castigated in Psalm 14: 1. (P. 44.)

This suggests a second excellence, viz., the presentation of points of view in some cases relatively novel. In a very fine discussion of the Eighth Chapter of Proverbs we find this startling comment:

"If borrowing is to be asserted —observe, if it is to be—then the direction was clearly from East to West, not the reverse. . . . The Hebrew thinkers . . . needed no Greek, not even Plato, to teach them about the wisdom of God." (Pp. 118, 119.) "The account of the great theophany at the holy mountain is, **inter alia,** a veiled record of a volcanic eruption. (Exodus 19: 16-18.)" (P. 165.) "We are steadily learning more and more of Israel's debt to the Canaanites." (P. 171.) "The 'Servant Songs' are fully within the limits of messianic prophecy." (P. 179.)

One generalization may be hazarded. In the perennial quarrel between the prophet and the priest the nineteenth century favoured the prophet. The twentieth century, partly under the influence of Mowinckel, favours the priest. Both tendencies are apparent in Irwin; but he holds them in balance with fine Anglo-Saxon common sense.

This book will repay careful study by those who share with its author an inexhaustible interest in the Old Testament.

One adverse criticism. I wish that the sub-title had been modified. The true keystone of human culture, even if foreshadowed in the Old Testament, is the Incarnation. R. M. P.

## World Christian Handbook

(Friendship Press, 257 Fourth Avenue, New York 10, N.Y., U.S.A.) $5.00.

**The 1952 Edition of the World Christian Handbook** contains a number of leading articles on subjects of importance, including a Survey of the World Mission of the Church; Trends in Evangelism; in International Affairs; The Orthodox Churches in the Russian Satellite countries and in the Near and Middle East; Religion in the U.S.S.R.; the Ecumenical Movement and the Roman Catholic Church.

# The Church in China

## Readers' Comments on the Willmott Articles and the Quebec-Sherbrooke Presbytery Resolution

Dear Sir,—In comment on the recent article which appeared under the name of L. Earl Willmott, the following quotations of letters recently received from Shanghai under date of March 7 and April 3, 1953, may be of interest to your readers. "Last Sunday was the last English service in the Cathedral. It is all very sad, but reduced numbers (of foreign community members) and ever-increasing fines on past taxes made it impossible to hold. The buildings and property are being turned over to the government-recognized Church and the Chinese congregation will continue to use it." The writer continues, "Just now the Bishops (Chinese) are concerned over the spiritual welfare of the Anglican foreigners, which is quite a big change (in their attitude)." Taxation of Church property therefore only ceased, if it has ceased, with the turning over of the Cathedral to the Chinese at the end of March. Cessation of taxes on Church property in most other places occurred only when in 1951 foreign currency could not be sent to China, the Chinese Church in most cases being without financial resources to meet these demands. In other words, officialdom tapped foreign Church resources until the source dried up.

The letter proceeds, "Record numbers of Bibles and tracts were being sold, some in most unexpected places. We heard of one small Church where forty turned to the Lord, in another, eighteen, in a third many could only find standing room. For three days eight hundred young people met from 7.30 a.m. to 6.00 p.m. for prayer, praise and spiritual food. Between two and three hundred attended the last Cathedral service (in English). In one of the large schools of learning fifty to seventy young people meet once a week for Bible Study and prayer. **They Have No Room**, so they meet out on the campus from 5.00 to 6.00 p.m. even in the cold weather." Then the writer adds significantly, "This city is very different from other places in the country. Reports we get are saddening, but what the Lord can do in one place he can do in another." (Reports from Shanghai, Peking, Nanking and a few other places indicate conditions quite different from those in the Churches elsewhere.)

And in conclusion, "You remember I.....'s co-worker, L..... He is now in Shanghai, just the same but not well. Things in our old city are very different from here and he had a hard time." (which was known to me before I left Chungking.)

From certain other remarks, I have to infer that many of those actively becoming Christians have not as yet officially identified themselves with the government-recognized New Reform Church of China. There are further evidences that already some Church leaders realize they have thrown themselves too heavily into the arms of a government which is not fundamentally interested in the survival of a religion. All these indicate that a Church working under very considerable difficulties is not only surviving but increasing in numbers.

Two remarks by Chinese friends are very significant when one is interpreting Chinese statements which involve the relation of the Church to government. The first, "When you hear us make statements that cause you to wonder, please do not listen. We have discovered there are things we must say, even if we do not believe them, if we are not to fall foul of the authorities." The second, when asked if Christians now believed what they were saying, replied sadly, "These days all of us must be Pharisees." The reader may thus do his own interpreting.

Montreal. A. Stewart Allen.

## Freedom of the Press

Dear Sir,—May I commend you for publishing both sides of the Chinese story in **The Observer.** I must express my dismay, however, on the stand taken by the Quebec-Sherbrooke Presbytery on the Willmott articles, especially the sentence, "The Presbytery subscribes to the principles embodied in freedom of the press and freedom of speech but submits that our Church paper has a peculiar responsibility to be a journal of Christian opinion." Does one really believe in freedom of speech and press if one continually qualifies it—freedom of speech is right as long as it expresses my opinion only? Does not the practice of democracy allow for the inclusion of the dissenting vote and the dissenting opinion? I have seen the results of American Supreme Court deliberations and Labour Conciliation Boards include the dissenting votes of some of its members. Should not the Church be gracious enough and Christian enough to allow the dissenting voice to be heard in its midst? If we are afraid of that voice, both in our Church and in our democracy—then, we believe neither in the strength of Christianity nor in the rightness of democracy.

Honor Buttars.

Inglewood, Ont.

## Hear Only Words "Permitted"

Dear Sir,—This letter does not question your democratic right to publish in the Church Paper any views to which you may not yourself subscribe. I would like to point out, however, that the views expressed under the name of Mr. Earl Willmott are precisely the same as those we were told to express when the Communists took control of South China. These are not the views of the Church members but those that are officially "permitted."

I believe that God is One God. I believe that Jesus Christ is God and that the Holy Spirit that abides with us today is God and that the three persons in one Godhead make the only object of my worship. Let the Chinese Church say this and I will believe that they are Christian. I am not concerned with how strong they are. I know that many of the finest Christians I knew in my ten years in China no longer attend Sunday worship because they hear nothing from the pulpit but that which is "permitted." There is a Church in China. I question if it is a Christian Church in any real sense except that most of its humanist and social doctrine is derived from Christian source.

Every Sunday I preach the same Gospel that I took to China, having been one of those that are now told took an "adulterated" faith. I am not permitted now to do this in China because of what I had to leave out. This sort of article is the same old subtle and pernicious propaganda the Communists are so clever to produce.

Peredur W. Jones.

Cookshire, Que.

## Information— Not Denunciation

Dear Sir,—I cannot see that the statement from the Quebec-Sherbrooke Presbytery regarding Earl Willmott's article has contributed anything to our knowledge of the problems facing the Church in China at the present time. What we need is information, not denunciation. If the members of the Presbytery think that the Willmott article does not give a true picture they should provide evidence either (1) that Chinese Christians have not said what Willmott reported them as saying; or (2) that his material was biased. Can the brethren furnish us with facts about the Church in China that will give your readers a more accurate picture of the actual conditions?

I can well believe that Chinese Christians **have** said the things that Willmott reported. For one thing, many of them must have been impressed by the solid achievements of the Communists which unbiased reporters have described, even though ruthless methods have been used in enforcing these reforms. Furthermore, the Chinese are subject to an intense barrage of party propaganda, and their knowledge of world politics is limited to what government sources choose to publish. Finally, for us to insist that the Chinese Church simply adopt our Western form of Christianity would confirm our reputation for arrogance.

The events that have tak place in China are extremely co plex and there are many possi interpretations. Let us ha various interpretations, present factually and calmly, so that may hope to see the whole pictu more clearly. Perhaps the Church of the West, in a spirit of humili can learn something from t experience of the Church in Chi today.

H. Bruce Collier.

Edmonton, Alta.

## Statements Inconsistent

Dear Sir, — Your issue dat June 15th reached my desk t morning, which I suppose is e dence of the speed of our day a age! I am concerned with so statements made in an arti headed "The Willmott Articl written by or for the Queb Sherbrooke Presbytery.

"The Presbytery subscribes the principles embodied in fr dom of the press and freedom speech," but "deplores publicati in **The United Church Observer** articles . . . which are witho foundation in the New Tes ment."

Surely these two statements utterly inconsistent with ea other. Apparently the writer the article believes in free spe so long as the view expressed his. He has no hesitancy in se ing (and obtaining) space nearly a whole page in **T Observer** to set forth the view thinks correct. A view doubtl based on his conception of N Testament doctrine. But to me is almost pitiful to see an inte gent person take the ground t only his view is correct and the fore no opposing view must ev be published. Surely, surely, t writer of the article in questi should be fair and charita enough to admit that Mr. W mott's view is also based on t New Testament? And that ev if it is wrong (I do not kn whether it is or not) he has ev right to present it. And, inasmu as it relates to theology, wh with more consistency than **The Observer**?

I have rejoiced in **The Obser** Forum. No intelligent rea needs to be told that it does purport to be the editorial attitu of the paper. How could it be t and be a free forum? But I ho it may remain free, uninfluenc by those who would have present only the accepted doctr or the one they can support.

Walter L. Belton.

Portage la Prairie, Man.

## In a Glass House

Dear Sir,—It would seem t the Quebec-Sherbrooke Presbyt lives in a glass house.

A major objective of religi is the production of wholeness life. This means that there is logical and vital relationsl between theology, polity, soci ogy, and economy. In the Christi

eval World that logical and relationship existed, but soc- ical historians recognize that, y, traditional Christian theol- is being maintained chiefly by licy of dissociation.

beral Christian Churches, as The United Church of ada, represent the attempt of tern Society to remove at least rt of the dissociation, and they t not to throw stones at ese attempts to resolve a part their dissociation. But the bec-Sherbrooke Presbytery, in zeal to preserve the respect- ty of The United Church of ada in the eyes of the French an Catholics, appears to have otten this. Anatolian.

## ruits, Our Great essity

ear Sir,— We ministers all ived a pamphlet re the em- sis for the period of Easter to tecost, entitled "The Central e, Recruits." It is a good one. were told we need 1,000 vol- eers by 1956. What an increase t be had!

he point I want to make is there have been many can- tes for the ministry in the 25 years who have fallen by wayside. It was not always use they were not suitable the work. I would suggest and e that our Colleges and Pres- eries might very well make a certed attempt to rediscover e of these "missing persons," out their difficulties, and e them forward into the work which they once felt called.

urther, the times are desper- enough to compel us to cut e of our red tape. This should done regarding the use of nen (ordained or otherwise) have had the good fortune marry. A more kindly spirit ard them would help in a nber of instances I am sure. o, older men with experience teaching, business, and what could be of greater use and uld come more readily into full e work if they could have more dy access to theological col- es and ordination.

Then, too, the value of the rk of our lay supplies cannot overestimated. I am wondering the contribution this group of n and women are making were re widely publicized and under- od, there would be more volun- rs for this work.

We are face to face with a great in the world's history. Our urch has a magnificent contri- tion to make to the growth of r nation in the expansion of the ngdom of God in our midst. r pastoral charges are crying t for leaders. Let us all pray at God will send them.

Herbert S. Blezard.
Shaunavon, Sask.

## n Manses

Dear Sir, — In the immediate ture our Church needs many w manses.

This is a plea that these new manses be designed for "gracious living." On the whole, the majority of new manses, while beautiful in appearance, are too small.

Don't get me wrong. I have no brief for the old barn-like building, but I deplore the house so small that a man can't stand and stretch without tipping a lamp!

Let Presbytery use its power in approving plans for new buildings. Use of an architect in drawing plans gives no guarantee of a suitable manse.

The needs of a manse are different from an ordinary house. It will be used by many families over the years. For the sake of us whose inspiration comes as the spirit—who cannot turn on our inspiration with set hours in a Church study—there should be a study of reasonable size. Then, a minimum of four bedrooms. Two children, a boy and a girl, make three bedrooms a necessity—with a fourth required for guests. To remove children from their rooms for guests is bad psychology—and no room for guests is the result of poor planning.

I would suggest to older ministers that just because they do not need four bedrooms does not mean that no one will. Why not close up the rooms not in use and forget about them. Perhaps the next minister will be glad to be able to use them. Similarly with the garden. If you don't want to use it, let it summer fallow, or seed it down. Don't persuade the Board to sell it and deprive the next man of his fun.

Yours for manses that permit "gracious living"—and ours does.

Binbrook, Ont. Gordon Geiger.

## Dislikes Term

Dear Sir,—I wish to register strenuous objection to your use of the term "Full Time Christian Service" in both the back page advertisement and an editorial in the April 15th issue of **The Observer.**

It is an all too widespread misapprehension, today, that Christian service and Church work are synonymous. Surely all the members of the Church, whatever their vocation, are called to full-time Christian service! I fully realize the necessity of appealing strongly for candidates for the ministry and other types of professional Church work; but why must it be done in such misleading and theologically reprehensible terms?

R. C. S. Ripley.
Vancouver, B.C.

## Scripture Reading

Dear Sir, — George Nicholson's plea for better reading of the Scriptures was very interesting to me, as the same thoughts have been running through my mind for some time.

Recently I listened to the following: "Behold the bridegroom cometh go ye out to meet him." I have purposely omitted the comma after "behold" and the semi-colon after "cometh," because the reader ignored them. "Behold" is a most impressive word. Just think what Charles Laughton would do with the above sentence. (Have you heard his reading of the third chapter of Daniel?)

And now, let me raise a different point. I wish that ministers and Sunday School superintendents would keep the Lord's Prayer subjective, and not treat it in the objective. When a prayer ends in some such fashion as "In Jesus' name who has taught us to say, Our Father, etc.," I can't escape the feeling that I am using "vain repetition as the heathen do." On the other hand, when the ending goes something like this: "And now, in the manner (or words) that Jesus taught us, we pray: Our Father, etc.," I can really enter heart and soul into the spirit of the prayer. I hope that I do not appear fussy, but I really think that the distinction is important. "Glastor."

## Repercussions?

Dear Sir,—Is it possible for the United Church to enter a protest at Ottawa against the Ontario Government for using the word "Metropolitan" in setting up the new Toronto Metropolitan Council? For many years the United Church has owned its "Metropolitan Church"; there might be repercussions. The **Globe and Mail** stated that Toronto Centre Presbytery withheld permission for 250 members of a congregation to use the name "Wilson Heights Community United Church," for fear of repercussions.

Apparently Dr. Crossley Hunter has been exposed to "repercussions" before and is not afraid of them, for he did not agree with Presbytery findings. I know he exposed himself during the last war, in aiding me to get particulars of the death and burial of an English Anglican airman, killed in Winnipeg while in training under the Commonwealth plan. The boy's mother in England was a friend of mine, and Dr. Hunter's lack of fear of repercussions was highly appreciated by both of us.

The United Church at Moffat, Ontario, is the only Church in the village; its notice board says: "Moffat Community Church"; the word United is not used. This has continued for some years to the knowledge of Guelph Presbytery.

Rockwood, Ont. Frank Day.

## Too Much Royalty

Dear Sir,—Are the United and other Churches becoming too much involved in the Pomp and Circumstance of worldly life? Are we not too involved in this **Hollywood glorification of Royalty?** I am very much afraid we are.

Now we have special Coronation Day services. We'll soon be having Emperor worship. Indeed a man may speak against Christ and receive little in the way of rebuke, but woe betide the one that criticizes Royalty: or speaks against the planned programme of the authorities that is attempting today to exalt Royalty and Authority beyond criticism. Atlas.

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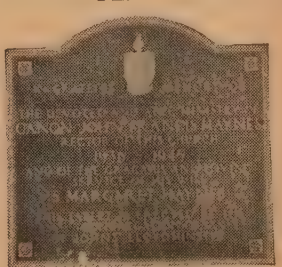
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# THE CHURCH

(*Continued from page* 1)

way of evidence, the physical setting in all its phases were the landmarks of the worshippers. The building and its surroundings told us the story of its people. If it was in good condition, well painted, if the grass was cut and the grounds clean, then we could evaluate their pride. The interior told its own story in the same manner as the outside surroundings. One thing to which I always paid particular attention was whether or not the door was locked. If it were unlocked I felt that the people were trusting souls and believed in the integrity of the members. It also told me that the stranger was welcomed and respected.

Sometimes it was necessary to enter the Church to discover its denomination. Entirely too many of our United Churches are without identification. No board adorns the entrance. This was one thing we were sorry to find. Our denominational pride should go along with our Christian pride.

If we look at the rural Church of today, how different is it to the Church of forty or fifty years ago? Objectively there are some differences; more so in appearances than in quality of construction material. It might be said that there is a refinement that was not present in former years. The rural Church has more or less lost its rustic appearance. On the average, we can be proud of the improvements that have taken place over the years.

Our labour methods of maintaining property are different to the way things used to be done. Men of the Church do not turn out and give their labour. They prefer to raise the money and pay a tradesman to do the work. If the community is poor, the money is not raised and the work is not done. Not all rural Churches operate on this system, but some do with obvious results. As for the grounds, the grass is cut with a lawn mower instead of a scythe, and flowers are planted in neatly trimmed beds. Paint is more durable than in former years. Asphalt and concrete on the roads do away with dust and mud.

Our methods of travel have made a change in the rural Church. True, the automobile has eliminated the horse and buggy as well as the unsightly carriage shed. Probably they were not so unsightly when in use as the few remaining ones are today. It is surprising the number that are standing, or trying to stand. Even those that are in use to shelter cars are unsightly with their gaping open fronts and unfinished interiors.

**Recreation Not Worship**

As for the rural congregation, I think it is suffering in the same way as the urban Church—lack of numbers. Numbers vary from place to place, but almost in any community of any size there are

great numbers who are not going to Church. If they did, we would be on the verge of a building programme. One thing we can blame for the lack of attendance and that is the automobile, as well as the other attractions not known in former days. We are converting Sunday into a day of recreation instead of retaining it as a day of worship.

He who has been an active worker in a rural Church as well as a city Church will note one outstanding difference — fellowship. Rural congregations are more settled. They are people who are more stable in their occupations and therefore the majority of them live out their lives in one place. Urban populations are more transient. This sort of thing impairs fellowship and gives rise to other problems not commensurat with Christian relationships. I the rural Church we know every body, and we all work togethe as one family.

I think it is within the soul o man to feel that the closer he ge to the works of God, the mor spiritual he becomes. He sees th sunsets and the stars. He sees th miracle of growth and the eterna cycle of the seasons. The cit dweller sees brick, stone an concrete. He is disturbed by th hustle and bustle of crowds an the noise of industry. The envi onmental setting for some of th greatest literature ever penne was under desert stars and othe quiet places of the earth. If ou rural people are not closer to th spiritual than those who dwe elsewhere, then they are throwin away great jewels of opportuni and eternal values.

Many of our United Churc ministers have a very warm fee ing for our rural pastoral charge Many would like to go back fo meditation and study; othe would like to go back to be clos to the souls of men and wome They feel that they could accon plish more. Economic reasons ar greater advantages in life prevei some, and others feel their abi ities are needed where they ar However, the call of duty do not change one's secret desire The Church of the open spaces the Church of the wildwood, ar the people who dwell in the neig bourhood of these sacred plac are they who worship in simplici and faith.

## What People Say

### Comments on New Paper

We like the new look **The Observer** has taken on. We are "Cover to Cover" readers, and frankly "I couldn't keep house without it."

I am so delighted with the new dress of **The Observer** under the new plan that I am bubbling over with joy. Frankly to a newspaper man, from a printer's devil up, one has been disheartened by the "dress" and layout, though he knew somewhat of the difficulties with which you had to contend. If the improvement shown is continued one is certain the paper will find a new welcome by the Church folk all over Canada and step into a new era of usefulness. The new colophon, presenting the name, is a vast improvement. Also the new heads and make-up. And the reproduction of photographs on the coated paper stock is notably pleasing.

Let me congratulate you on the attractive new format of **The United Church Observer.** I'm sure this startling transformation will receive wide attention—as it makes the publication more readable, more convenient, and more pleasing in general. Your "ne look" has my hearty approval.

I have just seen the first issu of **The Observer** in its new forma and I want to add my congratul tions to those which I know yo are receiving. It should prove be of even greater service to th United Church.

I think its new form is all rig but an expensive and unnece sary change. Personally I cann recommend it to my friends as paper that they would get mu spiritual help from. There is much sarcasm in many of th letters and other things that I fe ashamed to have my friends of th more evangelical churches se I enjoy the news items as I kno many of the people and plac mentioned.

Congratulations on **The O server's** new look. I like it ve much and feel it to be a gre improvement over the old loo This is certainly a step in th right direction and should much to boost circulation.

Let me congratulate you upo the new format. We have enter into the new scheme with enth siasm and look for good result The entry of the Church pap into so many homes cannot b bear fruit in heightened interes deeper loyalty and more acti participation.

# E SUNDAY SCHOOL LESSONS

## Uniform Lessons for Adult Classes

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**Lesson for July 19**
**NE WORLD IN CHRIST**
phesians 2: 8-10, 13-22.

e great central theme of Paul s Epistle to the Ephesians is nity of men and of the world rist. That is a theme modern gh and vital enough to cap- the interest of all of us in ime. If Paul sensed the need ere being one world in Christ s day—much more do we who learned so much in our gen- on of the distresses that are d up with a divided world.

e have heard the term "One d" used as a watchword for national politics and as an omic "cure all." Neither of can, however, bring it about. ong as the false notion ils that men of a different r of skin or of differing racial n are humans but of a differ- rder, we can go on dreaming ne world and it will continue in our dreams alone. Paul sound basis for unifying the d. His gospel is the gospel of deemer who gave Himself for alvation of all men. He is enough to supersede all actions and remove all bar- When this is recognized, those from whom we were off" are made nigh by the of Christ.

Paul's world, Jews hated iles as being outside the love purpose of God. Gentiles ed Jews as snobbish and tionist, having nothing to do so-called "inferior" races.

t when Christ comes into the re and gives Himself on cross for all, He established basis for one family of God which all should share the er's benificence.

we study thus the second of the text of the lesson, we then go back to the first in which Paul explains that tion is not a matter of inher- e or even of good works, but free gift of God made avail- to all through their faith. faith is something which can rought in response to God by ne, be he Jew or Greek, bond ee.

**Lesson for July 26**
**GROWING IN CHRIST**
Ephesians 4: 1-6, 11-16.

ul writes from his imprison- to fellow Christians. He nds them of the greatness of calling as followers of Christ champions of His Cause. It o great a Cause that the le is proud of his bondage he sake of it.

the very beginning of the n text, Paul asks Christians valk" worthy of their calling. word implies that they go rds something not yet ned. Christian living is not ved all at once. It is a process in which we move step by step. Certain characteristics should be evident in all our progress—permanent and continuous attributes. These he mentions — lowliness, meekness, longsuffering, forbearing one another — remembering the overhead power which unites or binds together all who travel that way.

The form of service may and will vary. Apostles, teachers, evangelists, prophets, all have their contributions to make to the one ultimate goal, which is the perfecting of the saints "till we all attain unto the unity of the faith and of the knowledge of the Son of God."

The Christian faith and experience keep on growing. The prayers we learned in childhood were beautiful prayers, but we must outgrow them, so that our talk with God relates our growing experience to Him.

The vital message of the lesson is its challenge to us to develop steadily in Christian experience. When we profess Christ and take up His discipleship, we enter the "school of Christ," and we are to make advancement steadily. There is a two-fold motivation in our Christian growth — the aim to attain to the fulness of the stature of Christ, and the bringing along of others "till all come and attain."

Just as we wisely have medical check-up periodically to guard our health, so should we take heed to the measure of our spiritual growth by examining ourselves from time to time. How much have I grown in faith in the past year? Am I ready to meet tomorrow the emergency that may await me and which I have never been called upon to meet heretofore?

---

*Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.*

**Lambton County** (London Conference) boasts one of the few Interdenominational Young Adult Councils in Canada. It has grown rapidly and there are now 26 groups represented in the Council. Recently they conducted an Interdenominational Church Service in Central Baptist Church, Sarnia, a beautiful Church, only recently opened. At the service, the installation of Council officers for 1953 was conducted. Dr. and Mrs. Raymond Parr of Brigden are the Presidents. The Church service was followed by a Fireside, at which attendance was around 300. Three members of the Inter-Faith Movement in London conducted a panel, which was followed by an interesting discussion period. The whole evening was one of fine fellowship and inspiration for all who attended. A. E. P.

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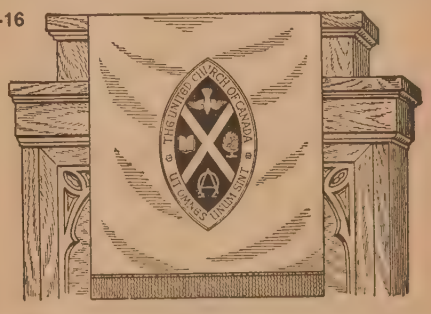


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OPENS SEPTEMBER

# CONFERENCES—continued

## HAMILTON

(*Continued from page 8*)

who attend this session, and divided into two sections to consider respectively the Church Woman's and United Church Men's Responsibility.

**Panel Discussion** A most profitable afternoon session was given to an innovation in the form of a panel discussion in which Dr. L. H. Cragg moderated and six clergy and laymen participated. The subjects of Church Membership, Baptism, Christian Education and Worship were discussed. With loud speakers and mikes placed throughout the court, supplied by Rev. Don Goodger, it was possible for many of the members to take part. This session held the interest of the court to the end of a very warm afternoon.

**Christian Education** Two of the major reports of Conference are always those of the Christian Education and Evangelism and Social Service Committees. The former caught the eye and interest of the members by the use of a very interesting and beautifully illustrated pamphlet, "For Every Child a Faith in God." Week Day Religious Education was stressed, and again the need for a specialist in Christian Education for the Conference affirmed.

**Evangelism and Social Service** The Evangelism and Social Service Report commended the Government for the enforcement of laws against gambling, called upon all Church members to oppose all forms of gambling; supported the request of postal officials for fairer wage remuneration; underlined voluntary total abstinence as the policy of the Church. A committee was set up to make plans for the establishment of Homes for Senior Citizens.

Steady progress was noted in **The Observer** Campaign.

**Church Sessions** Two sessions of Conference were held in Westdale United Church, the opening Communion and Memorial Service when tribute was paid to those called to higher service, Rev. Percival S. Banes, Rev. Gordon Jones, Rev. Thomas Merryweather, and Rev. Robert W. Pickersgill. And the Ordination Service when the following were ordained to the ministry of the Church, William A. Gibb, Alvin R. Evans and John W. Shaver. Two deaconesses were set apart, Miss Elizabeth Scott Miss Mary Williams; Miss Barbara Suzanne Jewill was dedicated and sent forth as a missionary. Two retiring ministers, Rev. R. E. Newman and Rev. W. J. Rayner, were presented with Scrolls of Service.

**Devotions** Our devotional speaker, Rev. A. B. B. Moore, D.D., President of Victoria University, had only two mornings for his devotional addresses, and took as his theme, Reaffirming our Protestantism, and dealt on successive mornings with the subjects, Justification by Faith, and The Priesthood of All Believers. These were solid, stimulating and strengthening discourses.

**President** The new President, Rev. Norman Rawson, took office at the closing session. We look forward to his leadership. He is in favour of a longer Conference, one extending over a Sunday, and with this suggestion many are in hearty accord.

## MARITIMES

(*Continued from page 6*)

**Lay Association** In reviewing its work for the year the Lay Association pointed out that to date $5,000 had been paid to the bursary fund of Pine Hill Divinity Hall. There are 19 laymen in the Conference giving full-time service. Nine laymen on P.E.I. had visited 14 charges and had conducted fifty services. In reporting for the Association, Mr. G. R. Leard said: "There is an upsurge of new life among laymen in the Conference."

Announcement was made of the First Maritime Conference of United Church Men to be held at Berwick, N.S., July 31st - August 2nd. The guest speaker will be Dr. Douglas J. Wilson of Montreal. A full and interesting programme is being prepared, and every Christian layman is invited.

**Jubilees** Five jubilees were celebrated. Three of these had been ordained 60 years, one 55, and the other 50.

Rev. Frederick William Wallett DesBarres, D.D., 60 years. Rev. Adam Bryson Higgins, D.D., 60 years. Rev. Alexander Daniel MacLeod, 60 years. Rev. Charles Herbert Clark MacLaren, 55 years. Rev. Ernest Herbert Ramsay, D.D., 50 years.

Only two of these brethren were present, namely, Dr. DesBarres and Rev. C. H. C. MacLaren. The other three were absent through illness.

**Homes for Senior Citizens** The Conference went on record as favouring the establishing of homes for senior citizens of the Church. It called on Presbyteries to publicize the need for such homes; to suggest the bequeathing of money or suitable properties for such purposes; and to investigate properties that may be at present available.

White Rock (B.C.) Church w
enlarged and dedicated last yea

**White Rock (B.C.) Chur**
Rev. Walter Ward, minist
received a solid oak baptis
font at a recent Sunday morn
service, the gift of Mrs. J.
Leslie, in memory of her late h
band, Rev. J. A. Leslie. Dr. J
Goodfellow on Mrs. Leslie's bel
made the presentation. The m
ister received it with thanks
behalf of the congregation. Ass
ing in the ceremony was R
Archie MacLean. In the aftern
the Font was used for the f
time at a special Baptis
service.

The 31st anniversary of
Church was celebrated on Sund
May 3rd, when Rev. R. A. Redm
of First United Church, V
couver, was the guest preache
the morning service, with the m
ister, Rev. W. Ward, preaching
the evening. The Senior ch
in charge of Mrs. R. Hans
rendered special music at b
services. On the Monday even
following, a social gathering
held under the auspices of
Woman's Association. The an
versary period was also mar
by the decision of the congre
tion to purchase a new Electro
Organ.

The White Rock Church
erected during the ministry
Rev. C. B. Clarke, and dedica
in April, 1922. During the m
istry of Rev. P. Connal it
enlarged and re-dedicated on J
26th, 1952, officiating was Rev.
F. Ennals, then, the Chairman
Westminster Presbytery, and n
newly elected President of
British Columbia Conference.

J. W. M

**Missions** The Committee on M
sionary Education
Overseas Missions announced t
twenty-seven missionaries h
been appointed during the ye
and that there is immediate n
for 14 ministers, 7 teachers, 4 d
tors, 1 agriculturist, and 3 so
service workers for foreign
vice.

Space does not permit to tell
other reports, of many interest
items and speeches, of the g
work done by the Confere
Choir, of the presentation o
gown to the President (to be
annual event), and the adopt
of the use of gowns by the Sec
taries. The sessions were f
interesting and profitable.

*Photo by Editor*

Wu Tung Hwang, former Mod- of the Presbyterian Church in osa, now General Secretary of South Synod of Formosa. Mr. g studied under Rev. Duncan eod of Formosa, now in Can- nd for two years was the Editor e *Tainan Church Magazine*, old- eligious magazine in the East. Hwang is on a two weeks' visit to Canada.

## urch Fires

re damaged or destroyed 0 Churches in the United s and Canada in the last 15 . This is the fact recently cized by the **Christian Herald.** nen a large Church is com- ly destroyed, the tragedy is ded in the press. The more erous small fires are unnoted, he aggregate loss is tremen- Fire is consuming nearly 00,000 worth of Church erty annually on this con- t. The majority of the fires in the winter. Because of older climate, Canada has a derable proportion of them. great increase in building replacement costs makes it tial to revise valuations and ncrease insurance on most ch properties. The United ch has produced a valuable et, **Church Insurance,** for ch officials, which contains useful information for the uarding of Church property. e copy may be obtained on st to the General Council , 421 Wesley Buildings, 299 n Street West, Toronto 2 B, rio.

## OTLAND

(*Continued from page* 2)

cal the wounds. The Festival ered in with the blessing of hurch. It is a brave attempt. there is a feeling that the rn theatre, modern art, rn music fails to satisfy se it lacks like modern man basic quality of greatness. e fell but it left us some ishable reminders of great- Judah was dispersed but Galilean grandeur was only made more apparent. If Britain fell a cynic has said that the only relics would be asphalt roads and lost golf balls. If the Coronation has revealed anything, it has shown a hunger for greatness, a desire to be inspired by the eternal harmonies.

**Secular Ends with Boredom**

A newspaper critic puts his finger on the point at issue. He writes: "I imagine that every year I see about fifty plays whose subject is adultery. Some are unspeakably bad; others good. . . . They are insubstantial stuff simply because they are wholly secular. Being secular they are without a sense of sin. Being without a sense of sin they make adultery a joke. . . ." He goes on to speak of "a feeling of weariness before the evening is over. By that time the joke is thinned out and we realize the authors have found no genuine meaning in their subject. In fact they are bound to find no genuine meaning, for if they did they would not make a joke about it. . . ." Going on to speak about the "stimulating" (not inspiring) play "The Living Room" he says, "Yet, like so much of the best of modern drama, it leaves behind a feeling of regret. Its denials are a thunderous roar, its affirmations only a distant echo. Negation too much pervades our world. . . . Noes are insisted upon, Yeses can scarcely be heard. Even Mr. Eliot in **The Cocktail Party** played the major theme of martyrdom on a pedal so soft as to be almost inaudible. . . ."

Precisely! The critic like us all is looking for a time for greatness. And greatness? Great men are not always good, but good men are always great. Listen to Scot Linklater in **Cornerstones** speaking through the mouth of a young R.A.F. pilot who gave his life in the Battle of Britain having a conversation with leaders of previous generations, Confucius, Lincoln, etc., "I know what I'm talking about," says the airman, "when I tell you that there are thousands and tens of thousands of young men in Britain today who would follow with absolute devotion, with their minds, not their emotions, any one who would offer them a policy of real co-operation with other countries of real humanity, and of peace, they could work for as well as die for. We want NOBILITY, though we're mostly frightened to say so. And the people in the streets, they too are ready for a greater task: they want a larger purpose; they too want NOBILITY."

## HANDEL

(*Continued from page* 10)

subjects. These, along with the Passion music, show Handel's unmitigated faith in his God.

Handel gave an annual performance of "The Messiah" for the benefit of the Foundling Hospital, besides donating an organ and endowing the institution with a goodly sum of his own money. He was a lover of children all his life. His music is heard today in many services, either in choral or solo form, or as an organ prelude. When next you hear it, remember that the composer was always sincere in his Christian faith, and in his own words tells us that during the composition of the Hallelujah Chorus "I did think I did see the great God himself."

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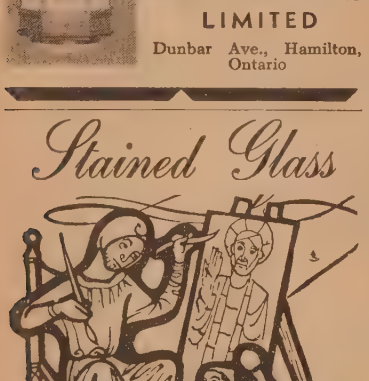

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# Letters

## Sponsoring Families

Dear Sir,—Recently we read in a Canadian publication that the Canadian Council of Churches, after a year and a half of search for sponsors to bring out seven hundred especially needy families from the refugee barracks of Europe, had been able to find only fifty-one sponsors. Five hundred of the families are still in Europe.

This past winter we studied in Bonn. The press, radio, and all our acquaintances in Germany were agreed that there is no other problem so serious as the refugee situation, particularly in Berlin. Thousands still flee daily into the western sectors of the city. Every seventh person there is a refugee from the Soviet Zone of Germany. Three hundred thousand are packed into the official containment camps, waiting for months for the faint chance of escape to the West. The illegal, unregistered refugees number up to half a million more. Almost all are Protestants. Many are older folk, farmers forced off their land when it was collectivized. And many are young. Thirty thousand young men have deserted the "People's Police." Others were active members of Church youth groups, whose lives are in ever-increasing danger now.

West Germany cannot begin to absorb these people. It is the urgent concern of the whole free world. Time and again we were appealed to as Canadian Christians for help to reach Canada. And there is nothing that brings us more shame than the failure of the Church in Canada to respond effectively to these people in their need. Just to send parcels is too easy.

There is good reason for congregations and individual members to make the more extensive sacrifice of the money, time and thought required to bring a refugee family to their community. Perhaps some of your readers will turn again to the Want Ad that **The Observer** still carries, asking for sponsors, and will consider seriously a response to it.

Patricia and Alan McLachlin.
Basil Switzerland.

Note — Since the above was written, about 150 sponsors have been found.—Editor.

## That "The"

Dear Sir,—It is past time someone brought to the attention of all Conference and Presbytery officers and offices, and to the members of The United Church of Canada that the definite article "THE" is part of the name of "The United Church of Canada" and therefore the "THE" should be not only used but capitalized.

Brandon, Man. J. C. Horricks.

## Dr. Allen Says "Thanks"

Dear Friends,—May I take this opportunity, after a very long silence, of thanking you for the many stamps sent to me directly, and through my daughter, Margaret, until some time in 1950, when she was unable to continue this help owing to the pressure of her studies. We were able to sell more than $150.00 of these, which sum was used for the treatment and hospitalization of a number of children in our mission hospital in Chungking. I had hoped to bring with me details of how this money was used. This was not possible under the circumstances in which I left China. I would like to mention a few cases that I remember, and for these your gifts were used.

One of the earliest cases was a small two-year-old girl. She already had received some treatment before I reached Chungking in 1948. A very severe infection had destroyed the large bone in her arm. This had to be removed between the shoulder and elbow. Dr. Wm. Service's good surgery brought the child safely through the operation. But a long period of treatment was necessary to permit a new bone to form and bring about a cure, which eventually occurred. For this your help was in part due.

After the entry of the Communists to Chungking a naval rating brought his motherless three-year-old child, a girl, to the hospital because she could not walk. She was permitted to remain on his vessel, but no treatment was giv her there. She was diagnosed having tuberculosis of the h joint, given suitable treatme and put in a plaster casing to ke the joint from moving. She stay for many months in hospital, du ing which my then seven-year-c daughter frequently visited h bearing gifts of pictures, orang and other delights for the sm child, that her life might brightened. She also received yo help in part while with us.

Other small tots received assi ance from this source who ne the help such as our gifts cou bring to them. You have notic that all I have mentioned we girls. One of the reasons for th is that they need more help, th the boy children, who in Chine eyes are considered more precio than the girls, who often are ca away. Christians went to China teach, among other things, th God places a high value on hum life, whether boys or girls. As result of this teaching and t kindly deeds of our missionari we long will be remembered China.

Some stamps still unsold we awaiting my return to Canad Already more stamps have start to flow in to me. I hope to co tinue to use any funds receiv from this source to contin assistance abroad where it w give similar results. We hope receive stories and reports fro those who will receive help in th way. Your gifts of used posta stamps on paper of any count and any denomination whi would otherwise be thrown in t waste-basket can help some nee child, and will be most grateful received. Your earnest support solicited.

A. Stewart Allen.
Montreal, Quebec.

# TREASURE

*(Continued from page 5)*

including the one which the Bedouin had located, were Biblical and non-Biblical manuscripts in Hebrew and Aramaic. The Biblical scrolls contained Leviticus in the archaic Phoenician script, Isaiah, Jeremiah and the Psalms, and two each of Exodus and Ruth. There was also a unique scroll of copper leaves rivetted together, which has not yet been unrolled and identified.

### Hunt Is Still On

The archaeologists now retired temporarily from the desert with this embarrassment of riches, but the tribesmen continued the hunt, with results which make one wonder when and where the story will end. In a cave in the lower Kidron valley they found fragments of Greek codices of the 6th-8th centuries containing parts of Mark, John, Acts and Wisdom, as well as Syriac and Arabic documents. At another unidentified place they discovered further documents relating to the Second Revolt, and a Greek version of the Minor Prophets of great importance for textual study. Finally these ind fatigable amateurs located t further deposits in the Qumr area which the archaeologists h missed; more fragments of Bi lical, apocryphal and sectari documents were added to t store, and others will come light when they are offered f sale.

This is an almost incredib story. It is only the beginning it, for the meaning and impo tance of these discoveries can or become apparent when the trea ure trove has been fully examin by scholars the world over. Jud ing by the amount of ink that h been spilled already as the resu of the original discovery in 194 the literature will be enormou A new doorway has opened in the world of Bible origins, in place where there had until no appeared to be only a blank wa

## Just Among Ourselves

If all the sets of **Matthe Henry's Commentary** which ha been sold by Fleming H. Rev Company were piled one on top the other, the pile would rea **14.4 miles.** That is really up!

## Rev. Benjamin Glover

Benjamin Glover was born in town, P.E.I. Graduated from local School, winning Governor-General's for general proficiency. Attended of Wales College, Charlottetown. ed a Teacher's Certificate, and school a few years before entering sie University, Halifax, where he ed in Arts in 1899. In 1901 he ed from Pine Hill College in Theol- fter a short ministry at Northport, Scotia, he went to Scotland and took aduate study in United Free Church , Glasgow, under Doctors Lindsay, Denny and George Adam Smith. ng to Canada he was minister of the erian Church, Hampton, N.B., till when he moved to Saskatchewan, inistered at Estevan till 1914. Then epted a call to Kamsack, where he till 1925. During his ministry there eived a B.D. degree from Manitoba . Upon union of the Churches he lled to the United Church in Kinder- nd after his ministry there and at and Davidson, he retired in 1937, ent to New Jersey for six months, en moved to Vancouver, B.C.

Glover was four times a commis- to the Presbyterian General Assembly, ice to the General Council of the Church. He was one of the original of the Basis of Union on June 10,

ng his ministry Mr. Glover was in the various departments of the 's life and community enterprises. Glover married in 1902 Miss Effie Flewwelling of Hampton, N.B., to five children were born, two sons ee daughters—Irene (Mrs. S. Boden), Jersey, U.S.A.; Audrey (Mrs. M. len), of Vancouver, B.C.; Russell Regina, Sask.; Lois (Mrs. W. T. son), Valemount, B.C.; Bruce Glover, , Ont. Mrs. Glover died in 1939. 1 he married Miss Marion F. John- member of Vancouver City Teach- ff. She survives her husband, whose y will long be cherished by all who him as a true friend and faithful r of the Gospel of Jesus Christ.

Glover suffered from a heart disease ne time, and finally had to give up ivities and was confined to his home. awn of the New Day came to him 18th, 1953 (11.05 p.m.), and he away at the age of 81. Funeral s were held in Simmons and McBride l Chapel, Vancouver, B.C., under es of the Vancouver Presbytery. The an, Rev. G. S. Packham, D.D., led service, assisted by Rev. H. E. pastor of Kitsilano United Church, Rev. N. D. McInnes. Rev. Gordon D.D., a college mate of Mr. Glover, ed the sermon. Burial took place in nily plot in Mountainview Cemetery.

## . Lauchlin H. MacLean

Lauchlin Hugh MacLean, D.D., away suddenly in his home in Nova Scotia, on March 24th, 1953, his 87th year.

was in active service in the ministry Church for 53 years. He served St. United Church, Newcastle, N.B., years with unremitting zeal and fine an devotion. It can be truly said in ords of the *Moncton Daily Times*, MacLean was an outstanding preacher, inent theologian, and a distinguished . His influence reached far beyond ur congregations in Nova Scotia and Brunswick he served so faithfully for han half a century. His passing is a the religious life of these Atlantic ces."

Rev. B. C. Salter, speaking at his service said: "He stood erect to e world with courage and confidence ith the knowledge that he bore a ssion from the King of Kings and f Lords. He ever stood for dignity Courts of the Church. He hated all isy and cant, all tinsel and sham. od for principles, and when he called fight for righteousness the fire flashed his eyes, and we thought of the nd Chieftain rushing forward to He was one of Christ's soldiers— l, true and bold."

long ago he wrote an article on nalization of Liquor Traffic" which have made the whole Church sit take notice, and although dead he till speak as one of your correspond- aid: "Every statement he made rings

He is survived by his wife, Edith Thompson, daughter of Major Wm. Thompson of The Duke of Wellington's Own British Imperials, and one son, A. W. Ruthven MacLean, Shawville, Que.

## Mrs. J. S. Honey

On Thursday evening, March 5th, 1953, Mrs. J. S. Honey passed away suddenly at the home of her son, Clayton, Burford, Ont. She had been in good health, and active, until the time of her death.

Born at Meyersburg, Ontario, she was the daughter of Isabella and William Weir. From her early years she was interested in music, and taught music in Havelock for several years. She married James Sanders Honey, of Warkworth, in January, 1894. In 1906 they moved from the homestead at Warkworth to Cherrywood, in Pickering township, and in 1915, to Milliken, Markham township. Mr. Honey predeceased his wife in 1938. Wherever she lived Mrs. Honey was active in Church work, as organist and choir leader, Sunday School teacher, and W.M.S. worker. She was a past President of Toronto East Presbyterial, rural section. In addition to Church and family duties she helped rear five children of a sister who died when the youngest was three days old. All five attended her funeral.

She is survived by three children, William James Honey of Milliken, Mrs. A. M. Wood (Olive) of Stouffville, and Mrs. N. Hutchison (Helen) of Napanee. A second son, Clayton, died three weeks after his mother, on March 31st. A sister and a brother, Miss Phem and Mr. Wesley Weir, of Warkworth, also survive.

Her funeral was conducted from Dixon Funeral Home in Markham on Monday, March 9th, by Rev. G. Beatty of Agincourt, assisted by Mr. Butt of Unionville. Interment was in Pine Hills Cemetery.

## Mr. Robert Berten Elliott

Robert Berten Elliott, 69 years of age, passed to his eternal reward on January 12, 1953. For some years past he had made his home in West Palm Beach, Florida, and until the days of declining health prevented, he was after the manner of the psalmist "dwelling in the house of the Lord and inquiring in his temple." Funeral services were held on Jan. 16, and were conducted by his pastor, Rev. Winslow S. Drummond, Minister of the First Presbyterian Church, assisted by Rev. Joseph B. Calhoun, a near neighbour and friend, who is pastor of the Union Congregational Church. Interment was at Hillcrest Cemetery, West Palm Beach.

Mr. Elliott—affectionately remembered by many as "R. B."—found in the Church of Christ the very mainspring of his being. For more than twenty years he was the Recording Steward of the Hyatt Avenue Church in London, Ont. Among his many close personal friends were the ministers of The United Church of Canada. He attended Presbytery and other Church Conferences and served diligently on standing committees.

An indefatigable labourer for the cause of Christ, Mr. Elliott never relinquished his old Church ties, notwithstanding the fact that he established his home in distant Florida. At the services his pastor spoke feelingly of him as a model Christian gentleman who bore himself with true spiritual poise. Soft-spoken and reticent by nature, he nevertheless made bold his Christian profession with forthrightness and that "earnest of spirit" which reflected the strength of soul becoming a man of God in Jesus Christ.

Mrs. Elliott, formerly Miss Mary Best, survives him. Her unstinting devotion for his comfort has been rewarded by the presence of many friends and the cherished memories of her loved one, who having been faithful over a few things hath now been made ruler over many.

## Mrs. Nellie May Hugill

Nellie May Hopkins, wife of the late Edwin A. Hugill, died suddenly from a coronary thrombosis on April 22, 1953, at her residence, 74 Albany Avenue, Toronto, Ont., aged 88 years.

She was born in North Norwich township, Ontario, November 17th, 1864, and lived there until her marriage in 1890, when she moved to Rodney, Ont., with her husband. In 1918 the family came to Toronto, where they have since resided. In Rodney, Mr. and Mrs. Hugill were members of the Presbyterian Church, and on coming to Toronto became members of College Street, now College Street United Church. While failing eyesight in recent years prevented her from taking an active part in Church affairs, she maintained a keen interest in them always. Surviving her are a daughter, H. Caroline Hugill, and two sons, W. Mortimer Hugill and Albert E. Hugill, all of Toronto; and two brothers, Mortimer E. Hopkins of Norwich and Franklin C. Hopkins of Nevada, U.S.A.

The funeral service at College St. Church on Friday, April 24th, was conducted by Rev. C. A. Gowans, D.D., and was largely attended. Interment was made in Mount Pleasant Cemetery, Toronto.

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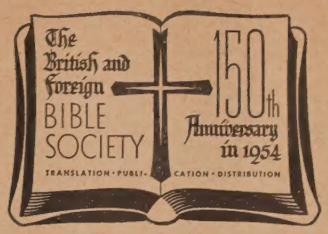


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## Rev. Ernest Crossley

Rev. Ernest Crossley, of Suite 7, Royal Crest Apts., retired United Church minister, died Tuesday, February 24th, 1953, in the Winnipeg General Hospital.

Born in Bradford, Yorkshire, England, Mr. Crossley came to Canada forty years ago. It is said that his work in the Missions and Church Army in the Old Country will never be forgotten. He also went to Asia Minor, where he experienced many hardships and heart-breaking sights. He then returned to the Old Country, and finally decided to come to Canada, and entered St. Andrew's College, Saskatoon, Sask., to further his studies, graduating from there in 1923. He held charges at Asquith, Rosthern, Saskatoon, Watson and Pleasantdale, as well as a few others in Saskatchewan. He then transferred to the Manitoba Conference and had charge of Kelwood, Oakville and Oakland, then had to retire because of poor health. He loved music and he loved his work preaching the Gospel. It can truly be said of Rev. Ernest Crossley "well done, thou good and faithful servant."

He leaves to mourn his loss, his sorrowing wife Bella, a son, Alex, Leeds, England; three brothers, James, Wilfred and Walter, all of England; a sister, Mrs. Robert North, Australia. Funeral service was conducted by Rev. G. R. Service, assisted by Rev. J. E. Cooper.

## Miss Bertha Burkholder

Miss Bertha Burkholder of Tapleytown, Ontario, died Feb. 20th, 1953, at the age of 83, in the Hamilton General Hospital. She was born in Barton Township, October 11th, 1869, one of seven children belonging to Amos Burkholder and Ann Horning. A school teacher by training, Miss Burkholder taught in a number of rural schools in the Hamilton area. Her greatest interest was centred in the Christian Church, which she served with the utmost devotion during her long life. Children loved her, and were frequent visitors to her home in Tapleytown where she helped them compile scrap-books which will now be all the more lovingly treasured. There must be scores of men and women living today who as her former Sunday School pupils will claim to be her "boys" and "girls." They will recall her fine Christian character and her truly astonishing knowledge of the Bible.

She was active in the women's organizations of the Church, particularly in the missionary enterprise, through which she contributed generously to our work overseas. Her gifts of quilts and clothing to different charities call to mind the description of Dorcas: "This woman was full of good works and almsdeeds which she did." For the past few years, even to within a few weeks of her death, she was Church and Sunday School organist at Tapleytown. We can say of Miss Burkholder that her services to her friends and Church, together with the memory of her gracious Christian personality—these constitute a blessing which is beyond assessment.

The funeral service was conducted on Monday, February 23rd, by her pastor, Rev. Fred J. Jackson. Interment was in the Burkholder Cemetery, where many of her ancestors and other relatives lie buried, and where she was privileged to lay a memorial stone at a special service in 1950 commemorating the original Burkholder settlers. She is survived by two sisters, Mrs. Francis Maffey, Toronto, and Mrs. Henry Cline, Fern Glen, Ont. F. J. J.

## Mr. E. W. Garland

In the death of Mr. E. W. Garland on February 5th, 1953, the United Church at Munster on the Ashton pastoral charge lost a fine Christian character and a willing and devoted servant of the Church. During his long life he was active in every department of the Church's work. As Sunday School superintendent, Church treasurer and elder he rendered outstanding service. For more than thirty years he was Recording Secretary of the Ashton pastoral charge, a position which he filled with efficiency and devotion until physical disability made necessary his relinquishing of the office about a year before his death, in his 81st year.

In 1896 he married Lavinia Bleeks, who survives him. Their home, blest by a son and daughter, became a happy resting place for ministers and Christian workers, marked by true Christian hospitality and understanding.

Mr. Garland was active also in many good causes, including the Bible Society, which he served for more than 40 years as secretary-treasurer, and which he resigned on account of failing health only a short time before his death.

The funeral service was held in the Munster United Church and was attended by a congregation which overflowed the auditorium, indicative of the respect and admiration in which this true servant of God was held. His pastor, Rev. W. P. Wornell, assisted by two former pastors, Rev. E. B. Budgen and Rev. N. T. Holmes, conducted the service and paid a fitting tribute to the life and service of one whose work for God cannot be measured by us. He will be missed, for his seat will be empty.

"Well done, good and faithful servant."

W. P. W.

THE UNITED CHURCH OBSERVER

# EVERY FAMILY PLAN

## The First Six Hundred

Six hundred congregations are enrolled in **The United Chur Observer** Every Family Plan. If six hundred, why not six thousan Congregations now receiving the paper are finding that it quicke interest in the work of the whole Church. One man says: "The Ju First **Observer** made me proud that I am a citizen of Canada and member of The United Church of Canada. Our challenge is for t Church to keep pace with the growth of the nation." The run for th issue of **The Observer** is 100,000, January 1st it was 45,000.

Bawlf Church, Bawlf-Daysland Charge, Alberta
Summerfield Church, Kensington Charge, P.E.I.
Wesley Church, Bromley, Ont., Douglas Charge
Byron, Ont.
St. Paul's United, Namur, Que.
Avonlea, Sask.
Highlands United, Edmonton, Alta.
St. Columbia, Greenwood, B.C.
Plummer Church, Gordon Lake Charge, Ont.
Hughton Church, Elrose, Charge, Sask.
Columbia Church, Airdrie Charge, Alta.
Wawanesa, Man.
Chesley Church, Wawanesa Charge, Man.
Treesbank Church, Wawanesa Charge, Man.
Immanuel Church, Beach Mead ows, N.S., Brooklyn Charge
Crawford Park Church, Verdun Que.
East Farnham Church, Cowans ville Charge, Que.
McLennan, Alta.
Vonda Church, Aberdeen Charg Sask.
Grace Church, Lloydminster, Sas
Enilda Church, High Prairie Charge, Alta.
St. Eugene, Ont.
Aylsham, Sask.
Rockyford, Alberta
Kamloops, B.C.
Calvary Church, Windsor, Ont.
Winfield Church, Rutland-Oyan Charge, B.C.
High Falls Church, Turbine, On Massey-Webbwood Charge, O
Knox Church, Fort Frances, On

# SEEKING

(*Continued from page* 11)

needed. The story goes on to say that at that time she always found God to be a wonderful listener, and she found herself to be a better listener as time went on.

We must find time to relax, and we must find time for our children to be quiet. It is good for them. They need it. If they can get it at no other time, then they ought most certainly to get it in their Sunday School.

Children cannot enter a Sunday School class room and find the teacher has not yet arrived, or if she has arrived that she is busy talking to her friend about a new hat, a party, or some friendly gossip, and then themselves sit down and be quiet or develop a reverence.

No, the room itself must have a religious, peaceful atmosphere, no rushing about, no last-minute fixing up the room or getting out materials. Teachers should plan to be in their rooms in plenty of time and be fully prepared when the children arrive.

In Sunday School I have never found it wise to use a rhythm band. Some say it can be a joyful noise unto the Lord, but I have always found this creates excitement and noise, and destroys the very thing you wish to create—a reverent atmosphere. One cannot find God in that way. I know the attention span is very brief for young children, and it is hard for them to sit too long, and it need not be otherwise. Children can walk around the room as they drop their collection into the plate that is held by a child. As they walk they may sing "Bring an offering." Another change would be to walk about singing "This is the way we go to Church." The are many, many fingerplays th require kneeling, standing sitting positions, and all of religious nature.

Children cannot come seeki God in a Sunday School that not conducive to finding Hi Somehow children enjoy a qui reverent atmosphere, and in su a place they will surely find Hi

# TELL US

(*Continued from page* 2)

show that there are 60,000 "los Presbyterians in Ulster, i.e. th are not known officially as belon ing to the Church. A similar sta of affairs was recently report in connection with The Unit Church of Canada. Ruskin in o of his books, speaking of the wo bishop as being rightly interpret "overseer" asks if the bish knows what Bill and Maggie a quarreling about in that ba street. Lesson: More oversight needed.

**R.C. Bishops** and the Heal Service in **Eire.** The Eire gover ment has postponed the conside ation of certain proposed chang in the Health Service Act at t request of the Roman Catho authorities. Nearly all legislati in the Republic is subject ecclesiastical approval, which one reason (and a very potent o it is, too) why Northern Prote tants view union with Eire wi fear. They have long memories

**Honorary Degrees** to be co ferred. The degree of D.D. (ho oris causa) is to be conferred the near future on two ministe of the Assembly, viz., Rev. Mitchell, the senior minister Antrim, and Rev. R. Hall, Mega Memorial, Belfast.

# ERSONAL SERVICE DEPARTMENT

### CCOMMODATION AVAILABLE

DON, Ontario — The Old Coach Stopping Place, 70 Byron Avenue. 4. Rooms by day or week. Clean, comfortable. Free Parking.

### ARTICLES WANTED

GENTLY wanted—second-hand Communion Service—by a country Church. XYZ — c/o THE UNITED CHURCH VER.

### SSISTANT MINISTER WANTED

NITY United Church, Charlottetown, equires a second minister, chiefly for ian Education through - the - week ies and young peoples' work. Great unity. Preaching privileges at least a month. Anyone interested please t — George J. Tweedy, Secretary of ittee, Box 111, Charlottetown, P.E.I.

SLEY United Church, Montreal, Que., equires Assistant Minister to devote attention to Christian Education mme. Large congregation, splendid es, good salary. Apply Rev. Norman Murray, 3809 Draper Avenue, Mont- Que.

### CAMPING ACCOMMODATION

MBER GLEN Camp—Bolton—available or group camps or families during t. Write Rev. J. M. Boyd, Bolton,

LDREN'S Camp—near Campbellford, ly and August. Vacation Bible School mme. Furnished cottages to rent. for folder to C. M. Bongard, Curve Ont. After June 15th, Crow River R.R. 1, Bonarlaw, Ont.

### ERLY PEOPLE'S HOME—PRESTON

RMER exclusive Preston Springs Hotel now occupied by about 70 retired and can accommodate about 80. ooms with private bath. Main lobby us and well furnished. Large luxur- itting room on each floor. About two terraced lawns at rear of building. ly rate, $110.00 for single room, ing meals. For illustrated pamphlet further information — write Preston gs Home, Preston, Ont.

### HELP WANTED

### URGENTLY WANTED

NSORS for Displaced Persons, single en, couples and families—900 units all stateless, jobless and homeless, these are appealing to Canadian Christians ve them a new start at life. Among are experienced farmers, gardeners, nters, nurses, mechanics, etc. Avail- in 4-6 months. For particulars 'phone rite A. Maclaren, B.S.A., Director of ment, 3 Willcocks St., Toronto. KI. The Canadian Council of Churches.

### HOLIDAY RESORTS

### GREGORY INNS

**Lake Rosseau, Muskoka**

A completely informal and truly relaxing holiday awaits you at this "Fairyland" vacation spot (Muskoka's loveliest). Heavily wooded (over ¾ mile shoreline), twin lodges and cottage accommodation (100 guests). Good beaches, recreation hall, boats, tennis, shore dinners, launch trips, and wonderful chef-prepared meals make for the ultimate in holiday satisfaction— "You'll love it!" New low rates — $24.75 weekly and up. Special rate for three-week vacation or longer. For information write now to GREGORY INNS, Gregory P.O., Muskoka, Ont. (Toronto 138 miles—Golf course nearby.)

### GLEN ORCHARD LODGE

A PLEASANT, restful holiday. Cabins by lake—rooms at Lodge. ¼ mile shoreline. Home cooked meals—good beds. Accommodation for 20. $23.00 and up. Apply— Mrs. H. Fudge, Glen Orchard P.O., Ont.

CALEDONIA HOUSE, Port Carling, Muskoka. Open May 15th. Accommodation in Lodge or heated housekeeping cabins. Modern conveniences, home-cooked meals, recreational facilities, boats and beach. Write direct or phone, Toronto LLoydbrook 1898.

### HOLLOW VALLEY LODGE

FOR an ideal change and a complete rest with the Haliburton Highlands as a background, Lovely Hollow River and Lake of Bays at your doorstep. Scenic beauty unexcelled, a painter's paradise. The best of foods, good beds in rustic log cabins, excellent fishing, friendly service, unspoiled wild life, good swimming, carefully selected guests are features of the Camp. Wire or write J. R. Black, Dorset, Ontario.

HOPEWELL LODGE on Georgian Bay offers everything desired for health and vacation. Mrs. W. M. Waind, R.R. 2, Stayner, Ont.

PIKE BAY, Bruce Peninsula — Holiday at "Lawrenceville" for health and relaxation, furnished cottages, spring-filled mattresses, electricity, boats and motors for rent. Warren Lawrence, R.R. 1, Mar, Ont.

### HOUSE FOR SALE

5-ROOM new house in Naramata, B.C., plastered, insulated, cement basement, fully modern — lot 60′ x 100′, fenced garden, lawn, few fruit trees, not far from beach, on Okanagan lake, bathing, boating, clear title. Possession at once. Apply Allan Goodfellow, Naramata, B.C.

### ORGANS AND CHIMES FOR SALE

### CHURCH ORGANS

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SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12. T.F.

### ORGANISTS AND CHOIR LEADERS WANTED

APPLICATIONS invited for position of Organist and Choirmaster. Three-manual Pipe Organ. Excellent teaching opportunities. For full particulars write Geo. T. Johnstone, Westminster United Church, Regina, Sask.

FOR Grace St. Andrew's United Church, Arnprior, Ont. Two manual Casavant Organ with Schulmerich Electronic Bells. Choir of about 25. Excellent opportunities for teaching. Previous organist taught in schools. Apply, stating qualifications and salary expected, to G. A. Boyce, Drawer 388, Arnprior, Ont.

FOR Wesley United Church, Galt. Duties to commence September 1st, 1953. Senior and Junior Choir; three-manual organ with Schulmerich Electronic Bells. Reply, stating experience and salary expected, to J. A. Richardson, 89 Glenmorris Street, Galt, Ont.

NORTH Street United Church, Goderich, Ontario. Salary—$1,400.00. Junior and Senior Choirs to conduct. Class of 20 pupils. Supervisor position of 20 room public school, and music specialist for Collegiate vacant. Apply to H. W. Bettger, Goderich, Ontario.

ORGANIST and Musical Director for Knox - Metropolitan United Church, Regina, Sask. Church seating capacity 1,200 and choir capacity 60. Casavant 3-manual organ. Duties to commence September 1st if possible. Young man preferred. State qualifications, age and salary expected with first letter. Direct reply to Mr. W. J. Plant, 2041 Cornwall St., Regina, Sask.

ORGANIST-Choir Leader, male or female, for Trinity United Church, Thorold, required by September 13th, 1953. Two-manual type organ. Excellent opportunity for teaching. Apply, stating qualifications, experience and salary expected, to Mr. L. E. Allen, 79 Pine St. North, Thorold, Ont.

### PERSONAL

AUTHORS invited to submit MSS, all types (including poems) for publication. Stockwell Ltd., Elms Court, Ilfracombe, England. (Estd. 1898).

QUIT cigarettes easily as thousands of others have done. Tobacco Eliminator is a scientific 7-day treatment guaranteed to eliminate all craving for tobacco quickly or money refunded. For free booklet write C. King Pharmacal Corp. Ltd., Box 673, London, Ontario.

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UNITED Church Training School rooms available May to September. Two houses near University. Write 214 St. George St., Toronto.

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*Publishing House Notes*

## wo New ravel Books

'e are continuing our series Canadian travel books with titles recently published— **ario** by Marjorie Wilkins npbell and **This Is Saskatche-** by Robert Moon.

**ntario** is an up-to-date account he author's travels by motor and train, by boat and air, and udes parts of the Province not herto covered in travel books. account extends to the Mani- a border and "down north" to osonee. The whole story is told charming fireside manner.

**This Is Saskatchewan** tells a arkable story about a remark- e Province from the grain fields he south to the uranium mines the far north. In city and in countryside the author is very much at home. Saskatchewan born, he is now on the staff of an important Western newspaper. Easterners as well as Westerners will want to read this and learn more of the great prairie Province.

**Ontario** $4.00

**This Is Saskatchewan** $4.00

*C. H. Dickinson*
*The Book Steward.*

**St. Andrew's Church, Gatineau, Que.,** Rev. L. O. Bunt, minister. Marked by the presentation of special gifts to the Church, the Twenty-fifth Anniversary had Rev. A. M. J. Gray, D.D., minister of St. Paul's-Eastern Church, Ottawa, as guest preacher. Former members and visitors from East and West Templeton joined with the congregation in the commemoration. Two silk flags, presented by the Woman's Association, and a pulpit drape with the United Church Crest given by the Friendship Circle, with a cheque of $25 from the choir, and 1,200 pennies from the Sunday School representing a gift from each scholar of one cent for each year, featured the service. A substantial anniversary offering augmenting funds not provided in the budget was given the stewards.

At the anniversary supper, furnished by the Woman's Association, Mr. R. B. Pincombe, for 21 years Church secretary-treasurer, was presented with a golf bag carrier, in token of faithful services rendered through the years.

## Pulpit Vacancies

Echo Bay three point charge, thirteen miles east of Sault Ste. Marie, Ont., vacant July thirty-first. Interested ministers please communicate with W. A. Livingstone, Echo Bay, Ont.

° ° ° ° °

Inkerman, Vancamp, Pleasant Valley pastoral charge vacant. Interested ministers please write George C. Suffell, Inkerman, Ontario.

° ° ° ° °

Lachute United Church, Lachute, Que., requires a minister. Present minister retiring. Interested ministers please write Herbert Graham, 419 Thomas St., Lachute, P.Q.

° ° ° ° °

Minister wanted for Grace United Church, Wainwright. For particulars apply to Mrs. J. A. Hamilton, Wainwright, Alta.

° ° ° ° °

Pastoral Relations Committee invites ministers in vacancy at Centenary Church, Montreal, to contact R. A. Brown, 385 Charron Street, Montreal 22, P.Q.

° ° ° ° °

Ramsayville - Ottawa (East Gloucester) three point rural charge, now vacant. Communicate with C. D. Gray, Ramsayville.

° ° ° ° °

The Elgin pastoral charge, Kingston Presbytery, three point, requires a resident minister July 1st. Interested ministers write Lester Halladay, Elgin, Ont.

The three point charge of Maple, Ont., Toronto Centre Presbytery, is vacant. Interested ministers are requested to write Dr. R. A. Bigford, Maple, Ont.

° ° ° ° °

Two point charge, Welwyn - McCauley vacant. Interested ministers communicate with C. B. Spurr, Welwyn, Sask.

## Birth

SMITH—Rev. and Mrs. Herbert J. Smith (nee Viola M. Graham) of Eden, Manitoba, are happy to announce the birth of their daughter, Ruth Ellen, at the Neepawa Memorial Hospital, on June 10th, 1953. Weight 7 pounds.

## Minister's Address

Rev. William Howey, 495 - 17th Street West, Owen Sound, Ont.

## Sanitarium Gifts

| | |
|---|---|
| Courtenay, B.C. | $5.00 |
| Windsor Mills, Que. | 1.00 |
| | $6.00 |

This list is now closed. Copies of THE OBSERVER are now being sent to two hospitals for T.B. patients, and we wish to thank all who so kindly sent in their donations.


**Worry of**

# FALSE TEETH

**Slipping or Irritating?**

Don't be embarrassed by loose false teeth slipping, dropping or wobbling when you eat, talk or laugh. Just sprinkle a little FASTEETH on your plates. This pleasant powder gives a remarkable sense of added comfort and security by holding plates more firmly. No gummy, gooey, pasty taste or feeling. It's **alkaline** (non-acid). Get FASTEETH at any drug store.

# Barrow Leaves Marathon

Leader of a successful Community Church venture at Marathon, Ont., Rev. Owen G. Barrow resigned on July 1st. He is to enter the Toronto Teachers' College this fall.

"This is the first opportunity I have had," he said, "to realize a long-standing wish to learn the technique of teaching so that I might combine preaching with teaching in a wider ministry than denominational appointments permit.

"No man could move from this present comprehensive ministry to the narrower work of full-time denominational employment, and be sure that he is answering the call he believes has come to him.

"At the conclusion of almost eight years of interdenominational work I learned with regret that no further such work was officially open to me, or was planned by the Anglican Church, at whose request in agreement with Dr. C. H. Best of the Manitoba Conference, I undertook this work in good faith. The will to bold ventures of confidence in the vigorous activity of the Holy Spirit has been seriously weakened by timidity. I hope to do more yet for Christian unity by labours now officially out of place in a parish."

Mr. Barrow intends to enter full-time Public School work, and to be available for Sunday duty wherever there is need. During August he will be relieving the Rev. J. H. Barnes, Rector of St. Peter's Church, Toronto. From September on he has been invited to assist the Rev. Canon D. M. Rose of St. George's Memorial Church, Oshawa.

# International Exchange

**The Annual International Exchange of Ministers** on the Niagara frontier took place recently. Eleven ministers from the Canadian side of the river occupied pulpits in Niagara Falls, New York, and eleven came from the other side of the river to Canadian Churches. Greetings have been exchanged in this way for several years. The following United Church ministers took part in the exchange: Rev. George Ball, Niagara-on-the-Lake; Rev. Victor Fiddes, Lundy's Lane, Niagara Falls; Dr. W. Fingland, St. Andrew's; Rev. H. C. Linstead, Stamford United; Rev. G. C. Quigley, Morrison St.; Rev. H. R. Stevenson, St. David's and Queenston; Rev. R. C. Todd, Kitchener Street.

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**Rev. R. W. McLauchlin**, minister of St. James' United Church, Ottawa, was elected President of the Ottawa Ministerial Association, succeeding Rev. Hugh M. Rae, D.D.

150 children on Coronation Day at twelve noon, took part in the planting of an oak tree on the United Church grounds at Iroquois, Ont. Remembering the religious significance of the occasion, Rev. Gordon F. Dangerfield, minister, Herman Hamilton, Clerk of Session, and Ambert Brown, Superintendent of the Sunday School, assisted in the impressive and simple ceremony. The children symbolically deposited a handful of earth. Located in the area where the proposed Seaway will cover the ground, in that event the tree will be moved to the new Church site. Children participating, left to right, are Robertson Shaver, David Whittle, Stephen Law (Canadian Chinese boy), Douglas Ord and Douglas Standen.

# Presbyteries

**Superior Presbytery** met in Murillo Church. Matters discussed included the excellent leadership training meetings conducted by Rev. Wilbur Howard; the camps for girls and boys and Young People in the area; (the latter with the assistance of the Men's Clubs are improving camp facilities); a growing consciousness for voluntary total abstinence; overall givings of the Churches exceeded last year's givings to date by over $500; a change of boundaries, Presbytery adopting motion to make a charge of the Broadway, Stanley Park area. A motion, unanimously carried, expressed disapproval of Queen Elizabeth's portrait in advertisements and displays sponsored by liquor interests.

Rev. G. H. Wilms was elected Chairman.

**Dauphin Presbytery.** Prof. Harland of United College, Winnipeg, was guest speaker, his subject at the Service of Worship being "The Foundation of Our Faith." At later sessions he spoke on "The Dynamics of Protestantism" and "Some Misconceptions of the Faith." Students were required for three fields, it was reported. Further donations are needed for the Neepawa Senior Citizens' Home to make improvements to the property.

# Praise for Woodgreen Centre

Have you ever gone any place for the first time and already seemed to be expected and wanted? That is the way it is at Woodgreen Centre in Toronto, Ont. Everytime I take Pat there I am impressed with the happy dispositions of everybody, director, caretaker, cleaning people, teacher.

Pat is my daughter; at the age of seven days while still in the hospital she contracted pneumonia. This left her handicapped both mentally and physically. In her early years she had to be carried on a mattress, then graduated to a wheel chair. She can now wheel herself around in this chair on a dime and wants lights on it so she can stay out nights. She has just turned sixteen.

Pat for a long time took occupational therapy, at first for two hours a week and then she progressed until she spent a whole day once a week at the occupational centre.

On the advice of Dr. Montgomery of the Child's Guidance Clinic, we took her to the Woodgreen Centre where she is u the expert teaching of Mrs. Pe a woman who besides having diploma for auxiliary teachi retarded children shows kind depth of understanding and limited patience for each me of the class. She works with one individually and has the k of making each of her h capped little charges feel as i is wanted. As Pat's mother I more than anyone else ever know what Woodgreen C with its combination of study handicraft is doing for handicapped little ones.

# Maritime Men to Meet

The first Maritime Confe of United Church Men is to in Berwick, N.S., three days b ning July 31st. D. J. Wilson, P of Montreal, is to be the Confe guest speaker. The theme o Conference is "The Christian His Daily Work." Prominent men from the Maritimes will part in the discussion. Amon subjects to be discussed in gr are programmes for men's gr projects for men's groups, re izing Bible Study and audio v aids.

# Registration is High, 1953-54

Prospects are that registra for the 1953-54 class at the U Church Training School wi the highest since Church U This overtaxes the present ac modation. However, in view o urgent need of the Church trained leadership, arrangen are being made to provide ing for all fully qualified y women who are accepted. R trations for the 1953-54 class not yet been closed.

When the new United Ch Training School is opened, will be no problem of accor dation.

Rev. Edward Wing, a gradua Victoria and Emmanuel Colleg United Church minister for the 14 years, has received the degr Doctor of Theology from Theological Seminary. He s Methodist Churches while studyi New York. Dr. Wing is enterin field of college teaching in the